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रतन राज्यलक्ष्मी क्याम्पस

जर्नल

906

(शिक्षा दिवस अङ्क)

मानविकी र सामाजिक शास्त्र अध्ययन संस्थान
त्रिभुवन विश्वविद्यालय

२०३५

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रत्न राज्यलक्ष्मी क्याम्पस

जर्नल

(शिक्षा दिवस अङ्क)

सम्पादक मण्डल
श्री नरेन्द्रबहादुर बस्नेत
श्री माधव ॐ श्रेष्ठ
श्रीमती अमरावती पाण्डे
श्रीमती नैनतारा अमात्य
श्रीमती मीनाकुमारी रिसाल
श्रीमती शान्ति श्रेष्ठ
श्री सूर्यमान कारञ्जित
सुश्री हर्षकुमारी सिंह
सहायक सम्पादक – श्री मदनगोपाल प्रधान

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प्रकाशक :
रत्न राज्यलक्ष्मी क्याम्पस
मानविकी र सामाजिक शास्त्र अध्ययन संस्थान
काठमाडौं

मूल्य–

मुद्रक– श्री माहालक्ष्मी मुद्रणालय, १५/३६ पकनाजोल, काठमाडौं ।

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प्रकाशकीय

राष्ट्रिय शिक्षा दिवसको पुनीत अवसरमा त्रिभुवन विश्वविद्यालय मानविकी र सामाजिक शास्त्र अध्ययन संस्थानको डीनको कार्यालयबाट प्रत्येक क्याम्पसबाट (जर्नल) अनुसन्धानात्मक पत्रिका प्रकाशन गर्नका लागि आर्थिक व्यवस्था मिलाइदिनुका साथै मानसिक प्रेरणा समेत दिइएको हुँदा क्याम्पस परिवार नै आभार व्यक्त गर्दछ । यसरी यस पत्रिकाले एकातिर प्रत्येक शिक्षकलाई अनुसन्धानात्मक लेख लेख्न प्रेरणा र प्रोत्साहन दिएको छ भने अर्कोतिर प्राज्ञिक विकासका निमित्त सुनौला अवसर प्रदान गरेको छ । साथ साथै शिक्षकका परिश्रम र अनुसन्धानबाट विद्यार्थीहरू र साधारण पाठकहरू समेत लाभान्वित हुने भएकाले पनि यस प्रकारको पत्रिकाको प्रकाशन अत्यन्त वाञ्छनीय थियो ।

राष्ट्रिय शिक्षा दिवसको पुनीत अवसरमा रत्न राज्यलक्ष्मी क्याम्पसबाट प्रकाशन भएको यो जर्नल विभिन्न सामग्री लिएर पाठक समक्ष देखा परेको छ । यसमा स्तरीय अनुसन्धानात्मक सामग्री पाइएलान् वा नपाइएलान् तापनि पाठकवर्गले यो जर्नल प्रकाशन पहिलो प्रयास हो भनी सहानुभूतिपूर्वक दृष्टि दिनुहोला भन्ने आशा लिएका छौं ।

निकै नै थोरै समयभित्र प्रकाश गर्नु पर्ने अवस्था सृजना भएको हुनाले र पहिलो प्रयास भएको हुनाले हामीहरूले विशेष उल्लेखनीय रूपका अनुसन्धानात्मक लेख प्रस्तुत गर्न सक्यौं वा सकेनौं तर विश्वास गर्छौं यही हौसला हामीमा रहिरह्यो भने अर्को अङ्कमा अरू बढी मात्रामा स्तरीय लेख प्रस्तुत गर्न सक्षम हुनेछौं ।

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नेपालीको आधारभूत भाषाका सम्बन्धमा

–श्री हरि रूपाखेती*

भाषा विचार-विनिमयको माध्यम हो । प्लेटोका अनुसार विचार आत्माको अध्वन्यात्मक संवाद हो, जब त्यो ध्वन्यात्मक रूपमा ओठबाट निस्कन्छ, "भाषा" भनिन्छ । क्रोचेले अभिव्यक्तिका लागि तर्जुमा गरिएको व्यक्त-परिमित ध्वनि भनी भाषाको परिभाषा गरेका छन् । भाषा ध्वनिप्रतीकको त्यो यादृच्छिक पद्धति हो, जसका माध्यमले मानिस सामाजिक प्राणीको हैसियतले एक संस्कृतिमा आवद्ध रहन्छ एवं विचार-विनिमय गर्छ भनी विश्वकोशले[1] भाषाको परिभाषा गरेको छ ।

निश्चय नै भाषा आद्यन्त सामाजिक प्राप्ति हो । यो कसैको पैत्रिक उत्तराधिकार होइन । मान्छे आफ्नो समुदाय बीच भाषा अर्जित गर्छ । त्यो भाषा निश्चित सीमामा रहन्छ तर त्यसको अन्तिम स्वरूप चाहिं हुँदैन । मानवजातिको विकाससंगै प्रागैतिहासिक कालदेखि यसले अनेक रूप निर्माण गर्दै आएको छ ।

भाषाका अनेक वर्गीकृत रूपहरू छन् । यस आधारबाट एक अर्को भाषालाई छुट्याइन्छ । आकृतिमूलक वर्गीकरण –Morphological – Classification द्वारा त्यस भाषाको शब्दरचनागत विश्लेषण गरिन्छ भने पारिवारिक वर्गीकरण –Geneo'ogical Classification ले अनेक भूखण्डका भाषालाई विभिन्न परिवारमा बाँडिन्छ । संसारका भाषाको मूल परिवार संख्या कसैले १० त कसैले १२ वा १४ मानेका छन् । प्रा. चूडामणि बन्धु १२ मूलपरिवार मान्न हुन्छ भने प्रा. बालकृष्ण पोखरेल १४ मान्न उपयुक्त ठान्न हुन्छ । ती १४ मूल परिवारको नाम यस प्रकार छः– सामेली, हामेली, मलयाली, महासागरेली, पापेली, अष्ट्रेलियाली, तस्मानियाली, आगनेली, वुस्मन, वान्टु, भारोपेली, सुडानेली, भोटचिनियाँ र द्राभिडेली ।

ती १४ मूल परिवार मध्ये नेपाली भाषालाई भारोपेली Indo-European खलकको भाषा मानिएको छ । भारोपेली खलकबाट कुन कुन तह पार भएपछि नेपालीको जन्म भएको रहेछ भन्ने कुरो यस प्रकार स्पष्ट हुन्छ ।

१. इन्साइक्लोपेडिया ब्रिटानिका ।

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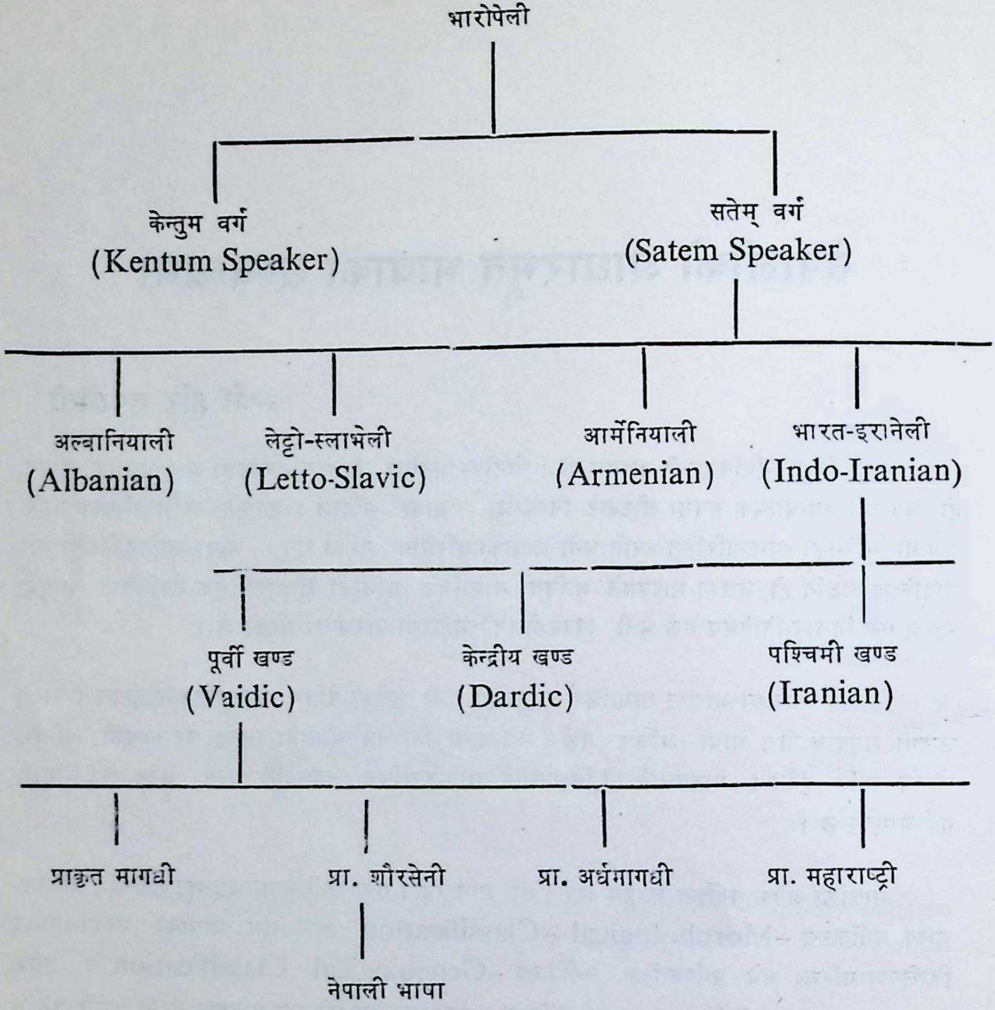

माथि देखाए बमोजिम पूर्वी खण्डको अर्को नाम वैदिक खण्ड हो । यो ऋग्वैदिक आर्यहरूसंग संम्बन्ध राख्छ । ऋग्वेदको रचना शुरू भएको समय ई. पू. २००० तिर मानिन्छ । यसरी भारत-इरानेली परिवारको एक खण्डको सर्वप्राचीन नमूना ऋग्वेद हो । भाषाशास्त्रीहरू यस आर्यभाषाको जीवनकाललाई ३ खण्डमा विभाजित गर्छन्:–

१. प्राचीन आर्यभाषाकाल – अज्ञात समयदेखि ई. पू. ५०० सम्म ।
२. माध्यमिक आर्य भाषाकाल– ई. पू. ५००–ई. १००० ।
३. आधुनिक आर्य भाषाकाल– ई. १००० उप्रान्त ।

प्राचीन आर्यभाषाकाल वैदिक र लौकिक संस्कृतसंग सम्बद्ध छ । यही बेला प्राकृत पनि आफ्नै

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किसिमले जनस्तरमा थियो भन्ने एक थरी विद्वान्‌को भनाइ छ । संस्कृत प्राकृतको परिष्कृत रूप हो भन्ने ती विद्वानहरू ठान्छन् । हामीलाई लिखित रूपमा प्राप्त भएको प्राकृत चाहिं संस्कृतबाटै जनस्तरमा आएको हो भन्ने स्वतः प्रमाणित छ । प्राकृतको प्रसिद्ध व्याकरण "प्राकृत प्रकाश" –[५ औं शताब्दी] ले संस्कृत व्याकरणको नक्कल गरेको छ । संस्कृत व्याकरण प्राकृतभन्दा धेरै पुरानो पनि पाइएको छ र त्यहाँ संस्कृतमा कुरा गरेका र बोलीमा रहेका अशुद्धि बारे उल्लेख छ। यसबाट विद्वान्‌हरूले संस्कृतको विकृत भाषालाई प्राकृत भनी नाम दिएका छन् । अर्को शब्दमा गतिशीलता वा विकृति नै भाषाको विकासको लक्षण हो ।

दोस्रो चरण वा माध्यमिक आर्यभाषा जनस्तरीय थुप्रै भाषाको युग हो । यसलाई संस्कृतका अनेक शाखा-सन्तानको युग भने पनि हुन्छ । संस्कृतका महान् व्याकरणकार पाणिनिले संस्कृतको अत्यन्त वैज्ञानिक र सुदृढ व्याकरण रचना गरेपछि यो भाषा चरम सीमाको उत्कृष्ट भाषाका रूपमा प्रतिष्ठित भयो । प्राकृत चाहिं एकातिर साहित्यिक दृष्टिले अगि बढ्दै गयो र अर्कातिर ठाउँ-ठाउँमा आफ्नो परिवर्तन र परिवर्धनको क्रममा लागि नै रह्यो । संस्कृतमा पाणिनिउत्तरकालका जुनसुकै काव्यकृति लेखिए पनि भाषा स्थिर रह्यो । प्राकृतमा चाहिं बेग्ला बेग्लै विशेषता भएका भाषामा साहित्य बढ्दै गयो । त्यो १५ सय वर्ष लामो माध्यमिक आर्यभाषाकाल यही प्राकृत भाषाको युग थियो । यस युगमा पालि, प्राकृत, अपभ्रंश आदि असंख्य बोली र यिनको साहित्यको विकास श्रृंखला पाइन्छ ।

तेस्रो चरण वा आधुनिक आर्यभाषाकालको संकेत प्राकृतका उत्तरवर्ती भाषाहरूसंग छ । यस कालमा नेपाली, मैथिली, हिन्दी, राजस्थानी, बङ्गाली, असमिया आदि नेपाल, भारत, बङ्गलादेश, पाकिस्तान र लंका आदि ठाउँका आर्यभाषाहरू जन्मे ।

यसरी आर्यजातिको निकै ठूलो सीमा र श्रृंखलाभित्र गरिमापूर्ण इतिहास बोकेको प्राकृत भाषालाई पनि ३ भिन्न चरणमा विभाजित गरिएको छः–

प्रथम प्राकृत काल ई. पू. ५००– ई. १०० सम्म ।

द्वितीय प्राकृत काल ई. १००– ई. ५०० सम्म ।

तृतीय प्राकृत काल ई. ५००– ई. १००० सम्म ।

प्रथम प्राकृतको विषयवस्तु पालि साहित्य र अशोकाभिलेखहरू हुन् । बुद्ध-जातक, चरित्र, शासन आदि बौद्ध साहित्य र भारत-नेपाल र श्रीलंकामा प्राप्त अनेक शिलालेख, स्तम्भलेख, गुफालेख आदि सयौं अभिलेख यस अन्तर्गत पर्छन् । नेपालको पिप्रिहवा र लुम्बिनीमा प्राप्त क्रमशः ई. पू.४८३ र ई. पू. २४९ का अभिलेख पनि महत्त्वपूर्ण छन् ।

द्वितीय प्राकृत संस्कृतका तत्कालीन नाटक, प्राकृतधम्मपदीय, गाथाप्राकृत, नियप्राकृत, साहित्यिक प्राकृतसित सम्बद्ध छ । यस कालमा अनेक विशेषता भएका थुप्रै प्राकृत सामग्रीहरू पाइन्छन् ।

ई. २०० तिरको प्राकृत धम्मपद, चिनिया तुर्कीस्तानमा प्राप्त ई. तेस्रो शताब्दीको निय प्राकृत उल्लेखनीय छन् ।

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विभिन्न विद्वान्हरूले प्राकृतका अनेक नामकरण गरेका छन् । मुख्य रूपमा शौरसेनी, महाराष्ट्री, मागधी, अर्धमागधी र पैशाची प्राकृत स्वतन्त्र साहित्य-सम्पन्न प्राकृत हुन् । भनिसकियो, नेपाली भाषा पनि यही प्राकृतबाट निसृत भएको गतिशील भाषा हो ।

तृतीय प्राकृत अपभ्रंश भाषाकाल हो । यसलाई कसैले एघारौं शताब्दीसम्म पनि लम्याएका छन् । यस कालमा थुप्रै भाषाहरूले नयाँ गति लिए । यसै गतिक्रममा पश्चिमी नेपालमा कतै नेपाली भाषा पनि आफ्नो श्रीगणेशको स्थितिमा थियो । चौधौं शताब्दीमा त नेपालीको प्राचीन स्वरूप लिखित नै प्राप्त छ । नेपालीलाई शौरसेनीको पहाडी अपभ्रंश भनिएको छ । कसैले नेपालीको जन्म पैशाची प्राकृतबाट पनि सम्भव मानेका छन् । यज्ञराज सत्यालका अनुसार नेपाली भाषाको जन्म नेपाली नै प्राकृतबाट[1] भएको हो । जर्ज ग्रियर्सनको विचार अनुसार शौरसेनीको अपभ्रंश नेपालीको स्रोत हो । टर्नरको मतमा प्राचीन नेपाली मागधी र अपभ्रंश मागधीको उपज हो तथा आधुनिक नेपाली चाहिं शौरसेनी र अपभ्रंश शौरसेनीको उपज हो । डा. सुनीतिकुमार चटर्जी चाहिं पैशाची मानिएको दरद खण्डपट्टि नेपालीलाई लैजान चाहन्छन् । हिन्दीमा नेपाली साहित्यको इतिहास लेख्ने डा. दीनानाथ शरणको विचार छः– नेपाली भाषा –["निःसन्देह पर्वतीय अपभ्रंशबाट नेपाली, पर्वतीय प्राकृतबाट पर्वतीय अपभ्रंश, पर्वतीय संस्कृतबाट पर्वतीय प्राकृत निस्केको हो । ... ... यस भाषाको उत्पत्ति मूलतः भारतीय आर्यभाषा –(संस्कृत) बाट भयो ।"] को उत्पत्ति त्यहींकै संस्कृतबाट[2] भएको हो । प्रा. चूडामणि बन्धुले नेपाली भाषाको उत्पत्तिका सम्बन्धमा अपभ्रंशको नाम लिनुभएको छ । उहाँका केही पंक्तिहरू:–

"एघारौं[3] शताब्दी देखि नेपाली भाषाको इतिहास प्रारम्भ भएको मान्नुपर्छ ।" ... ... "खसानमा हुर्केको त्यस बेलाको अपभ्रंश खस अपभ्रंश हो, जसबाट नेपाली भाषाको निर्माण भयो ।" ... ... [4] "यसै (शौरसेनी) भाषालाई उत्तरका नवागन्तुकले बोल्न थाले पछि व्राचड, पैशाची र टक्क तथा खस प्राकृतहरू जन्मे ।"[5] नेपाली भाषाको धम्मपदीय र निय प्राकृतसंग सम्बन्ध रहने सम्भावना छ र यस सम्बन्धमा गम्भीर तुलनात्मक अध्ययन गर्नुपर्ने देखिन्छ ।" अर्का नेपाली भाषाशास्त्री प्रा. बालकृष्ण पोखरेल चाहिं ई. पू. १००० देखि ई. पू. ६०० बीचतिर संस्कृत भाषा ३ खण्डमा भौगोलिक रूपमा विभाजित भएको कुरो सम्झाउँदै संस्कृतको उदीच्य अर्थात् उत्तरी[6] भूखण्डबाट नेपाली भाषा उत्पन्न भएको मान्नुहुन्छ । उहाँ सपादलक्ष क्षेत्र –[खसान] मा खस अपभ्रंशको अस्तित्त्व स्वीकार गर्दै त्यसको ३ समूहमा विभाजन (पूर्वीय, केन्द्रीय र पश्चिमी) भयो र ती मध्ये पूर्वी अपभ्रंश नेपाली भाषा हो भन्नुहुन्छ । तैपनि संस्कृत पछिको कुन चाहिं प्राकृत नेपाली भाषाको उद्गम स्थल थियो ? स्पष्ट किटान छैन । प्रा. पोखरेल पनि निश्चित रूपमा शौरसेनी प्राकृतकै

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१. नेपाली साहित्यको भूमिका ।

२. नेपाली साहित्यका इतिहास, पृष्ठ १५१–१५२ ।

३. नेपाली भाषाको उत्पत्ति, पृष्ठ ९ ।

४. नेपाली भाषाको उत्पत्ति, पृष्ठ ४३ ।

५. उही " " " ४२ ।

६. राष्ट्रभाषा, पृष्ठ ३९ ।

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पहाडी अपभ्रंश या खस अपभ्रंश नेपाली हो भन्न सक्नुहुन्न । "नेपाली भाषा र साहित्य" भन्ने पुस्तकमा उहाँले यसो भन्नुभएको छ :– "नेपाली शौरसेनी प्राकृतबाट जन्मेको भाषा हो । यसैले यसको आनीबानी शौरसेनी शाखाका हिन्दी, गुजराती आदि भाषाहरूका आनीबानीसंग मिल्नुपर्थ्यो[१] नभन्दै कर्णाली प्रदेशमा बोलिने नेपाली भाषाले शौरसेनी शाखाका धेरै लक्षणहरूलाई जीवित राखेको छ ।"

श्रीसत्यालको विचार भावुक झैं प्रतीत हुन्छ । टर्नरले अपनाएको द्वैधप्रणालीमा नेपालीलाई अलमल्याउनु पनि त्यति उपयोगी देखिन्न । डा. चटर्जीको विचार दरदखण्डमा पैशाची –(प्रकृात ?) को असजिलो र[२] अस्पष्ट विचार लाग्छ । जे भए पनि नेपाली भाषा आर्य खलककै भाषा हो । शौरसेनी यद्वा कुनै पनि प्राकृतको पर्वतीय अपभ्रंश हो भनी मान्न चाहि कुनै कठिनाइ छैन । एक दिन यो सानो अस्पष्टता पनि टुंगिने नै छ । जुन चाहिं प्राकृतबाट जन्मेको भए पनि नेपाली भाषा प्राकृतको सन्तान हो । अपभ्रंशकाल आधुनिक आर्यभाषाको निर्माणकाल हो तसर्थ नेपाली भाषाको पनि प्राचीन स्वरूप त्यही अपभ्रंशमा हामी अवश्य पाउनेछौं । नेपाली भाषा त्यसकारण बढी सम्भव छ, शौरसेनी प्राकृतको खस अपभ्रंश-संक्रान्तिको सौभाग्यवती सन्तति हो, एक गते हो । नेपाली भाषाको आधारभूत भाषाको प्रसंगमा "प्राकृत" सान्दर्भिक विषय मात्र अब रहन सक्तैन न त कुन चाहि प्राकृतको सन्तान हो ? प्रश्नहरू जम्मा गरेर मात्र पुग्छ । प्राकृतका सम्बन्धमा नेपाली पत्र-पत्रिका शायद उदासीन छन् । खाँचो चाहि यस भाषाका सम्बन्धमा अलि धेरै खोजी गर्नुको छ । अतः प्राकृत भाषाका केही विशेषता पनि हेरिहालौं ।

प्राकृतका केही सामान्य विशेषताहरू

प्राकृतका[३] अनेक भेदहरू प्रचलित छन् । ती मध्ये शौरसेनी, मागधी, अर्धमागधी, पैशाची र महाराष्ट्री चाहिं धेरैजसो विद्वान्हरूका विचारमा ठीक भेदहरू हुन् । यहाँ ती सबै प्राकृतलाई सामान्य रूपमा मात्र हेरी तिनका विभिन्न नमूनाहरूबाट विशेषता संकलित गरिएको छ । मेरो अध्ययन कतिपय पालिकृति, अभिलेखी प्राकृत, संस्कृत नाटकका प्राकृत र अलि अलि जैन प्राकृत पुस्तकका (संस्कृत रूपान्तरको आधार सहित) पाताहरूमा प्रायः आधारित छ । स्वयंलाई त्यस अध्ययन क्रममा अनुभव भएका विशेषता नै तल अंकित गरेको छु । कतिपय विशेषताहरू डा. कात्रेको[४] पुस्तकमा पनि आधारित छः–

१. नेपाली भाषा र साहित्य, पृष्ठ ११–१२ ।

२. नेपाली साहित्यका इतिहास, पृष्ठ १५० ।

३. प्राकृतका अनेक भेदहरू छन् । भरतमुनि ई. पू. ३०० ले ७ भेद, व्याकरणकार चण्ड ई. ३ औं शब्तादीका मतमा ४, प्रा. व्याकरणकार वररुचि ई. ५ औं श. ४, प्रा. व्या. हेमचन्द्र ११औं श. ७, आचार्य विश्वनाथ १४ औं श. १२, लक्ष्मीधर १६ औं श. ६, मार्कण्डेय १७ औं श. का मतमा ४ भेद मुख्य मानिएको छ । डा. एस्. एम्. कात्रे धार्मिक, साहित्यिक, नाटकीय, व्याकरणगत, भारतेतर, शिलालेखी, जनप्रिय Cahopular प्राकृत ७ भेद मान्दछन् । प्राकृत इतिहासकार डा. जगदीशचन्द्र अनुसार प्राकृतका–पालि-अशोकी, भारतेतर, अर्धमागधी, शौरसेनी, महाराष्ट्री, पैशाची र मागधी ७ मान्छन् ।

४ Prakrit Languages and their Contribution to Indian Culture.

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१. भाषाको सामान्य नियम अनुसार प्राकृत भाषा पनि संस्कृतका जटिलताहरूबाट मुक्ति लिंदै ध्वनितात्त्विक र वर्णविन्यास आदिमा सरलतर हुँदै आएको छ ।

२. सन्धिनियम पनि सरल हुँदै आएको छ ।

३. प्राकृतमा हलन्त प्रयोग छैन । पदान्त 'म्' लाई सर्वत्र शिरविन्दुमा लगिन्छ । जस्तै– अङ्गुलीअअं सुमरणीअं त्ति सव्वं पिणद्धं (कालिदासको शाकुन्तल नाटक) ।

४. संस्कृतको कठोर उच्चारण प्राकृतमा सरलतातिर आएको हुन्छ ।
हृदयम् > हिअअं । भर्तृदारिका > भट्टिदारिआ ।

५. सस्वर न जहिले पनि ण हुन्छ तर प्रथम प्राकृतमा न नै अत्यधिक पाइन्छ । तुलनीय– गाथासप्त-शती र पालि-अशोकाभिलेख ।

६. विसर्ग कहिले ओ र कहिले ए हुन्छ । यः > जो । पुरुषः > पुलिशे ।

७. प्राकृतमा सामान्यतया दन्त्य र तालव्य स-श मात्र पाइन्छ । खास गरी शौरसेनी, महाराष्ट्री र अर्धमागधीमा दन्त्य स र मागधीमा तालव्य श नै प्रचलित छ । पैशाचीमा पनि प्रायः श नै हुन्छ ।

८. पदमध्यगत सयुक्त व्यञ्जन समीभूत (Assimilated) हुन्छ । जस्तै– पक्वः > पक्को । कर्म > कम्म ।

९. बौद्ध साहित्य–(पालि) को भाषा सस्कृतसंग बढी नजीक पाइन्छ । अनि शौरसेनी र त्यसपछि महाराष्ट्री संस्कृतको नजीक छन् ।

१०. सस्कृतको एक वचन, दुइ वचन र बहुवचनको व्यवस्था प्राकृतमा छोटिएको छ । यहाँ एक वचन र बहुवचन मात्र छ ।

११. निय प्राकृतमा कहीं कहीं दुइ वचन पाइन्छ ।

१२. वचनविन्यास र वाक्यनिर्माण संस्कृत अनुसारै देखिन्छ । "जिम्भ ले सिंघशावआ जिम्भ, दंत्ताइं दे गणइस्सं ।" सं. जृम्भस्व रे जृम्भस्व सिंहशावक, दन्तांस्ते गणयिष्ये । (कालिदास शाकुन्तल नाटक)

१३. प्राकृतमा ऋ ॠ लृ को सर्वथा अभाव छ ।
ऋ रि मा परिवर्तित हुन्छ । त्यही ऋ कहिले अ मा र कहिले इ मा पनि परिवर्तित हुन्छ । जस्तै– (क्रमशः) ऋषि > रिसि । नृत्य > णच्च । मातृ > माइ ।

१४. पदमध्यगत क ग च ज त द प य व को प्रायशः लोप हुन्छ । वकुलः > वउलो । गजः > गओ । कवि > कइ ।

१५. ख, घ, थ, ध, भ को ह हुन्छ । जस्तै– मुखम् > मुह । श्लाघा > सलाहा । नाथ > णाह । वध > वह । गभीरः > गहीरो ।

१६. प्राकृतमा बेनियमसित स्वरपरिवर्तनको भरमार छ । पढ्दै जाँदा यस्ता असंगत परिवर्तनले पाठकलाई कठिनाइमा पार्छन् । जे भए पनि यो जनजिव्रोपट्टिको पक्ष हो भनी मान्नुपर्छ । यसरी नेपाली भाषाको आधारभूत भाषा प्राकृत रहेछ भन्ने थाहा भयो । यसपछि नेपाली कसरी

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संस्कृत प्राकृत हुँदै जन्मेको रहेछ त ? प्रश्न नितान्त स्वाभाविक छ । तल वर्णमालाक्रममा केही शब्दहरू उदाहरणस्वरूप प्रस्तुत गरिएको छः–

अ = अद्य > अज्ज > आज ।
अष्ट > अट्ठ > आठ ।
अद्यापि > अज्ज वि > अज्जइ > आजै ।

आ = आगतः > आअदो > आएको (वेनियम ध्वनिपरि०) ।

इ = इक्षु > इक्खु > ऊखु ।

ई = ईर्ष्या > इक्खा ईख ।

उ = उत्थितः > उट्ठिओ > उठेको (वे. ध्व. प.) ।

ऊ = ऊर्ध्व > उब्भा > उंभो ।

ऋ = ऋषि > रिसि । (स्थानीय कथ्य)
ऋण > रिन । "

ए = एकादश > एघारस > एघारह > एघार ।
एकनवति > एकाणउइ > एकानब्बे ।

ऐ = [1]

ओ = ओष्ठ > ओट्ठ > ओठ ।

औ = [2]

क = कर्म > कम्म > काम ।
कृत्वा > करिअ > गरी :
काष्ठ > काट्ठ > काठ ।

ख = खट्वा > खट्टा > खाट ।
खदिर > खइर > खयर ।

ग = गौ > गावी > गाई ।
गुणक > गुणअ > गुणा, गुना ।
गृह > घर (पालि) ।

घ = घटः > घडो > घडा ।
घोटकः > घोडओ > घोडो ।
घृणा > घिण्ण > घीन ।

ङ = -

१. प्राकृतमा ऐबाट उच्चारण हुँदैन । ऐ अ इ हुन्छ । यसको नेपाली रूप छैन ।

२. ऐ जस्तै औ ध्वनि प्राकृतमा अ उ हुन्छ । नेपालीमा०

३. ङ ञ, ढ, जस्ता व्यञ्जन वर्णबाट थालिने शब्द संस्कृतमा पनि पाइन्न । कतिपय पाउन सके पनि नेपालीमा आइपुगेको छैन । कुनै अनुकरणात्मकको सम्भावना ?

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च = चतुर्थकः > चउत्थओ > चौथो ।
चक्रकः > चक्कओ > चाको ।
चूड+असि > चुलासि > चुलेसी ।

छ = छत्र > छत्त > छत (यहाँ दीर्घ स्वर "छा" भएन, भएमा छाता हुन्छ)
छन्नः > छण्णओ > छानो ।

ज = जीरकः > जिरओ > जिरो ।
जोतिषी > जोइसी > जैंसी, जैशी ।

झ =[1] झण झण > झण झण > झन झन (अनुकरण शब्द)।
झटिति > झडइ > झट्टै ।

ट = टङ्कशाल > टक्कसाल > टक्सार ।

ठ = ठड्ड > ठाडो (मूल प्राकृतबाट) स्तब्ध सं. बाट सम्भव छ ?

ड = डाकिनी > डाइणि > डाइनी ।

त = तप्तः > तत्तओ > तातो ।
तीर्त्वा > तरिअ > तरेर ।

थ = थुत्कृत्वा > थुक्किअ > थुकेर ।

द = दन्त > दन्त > दाँत ।
द्वादश > बारश > बारह > बार, बाह्र ।
दुग्ध > दुद्ध > दूध ।

ध = धृष्टः > ढिट्ठओ > ढीटो ।
धान्य > धाण > धान ।

न = नूनम् > णं > न (निपात) ।

प = पत्र > पत्त > पात ।
पक्ष > पक्ख > प्वाँख ।
पवन > पउन > पौन्, पउन् (पौन् फेर्नु, सास फेर्नु) ।
पुत्र > पुत्त > पूत् (प्राचीन नेपालीमा मात्र) ।

फ = फाल्गुण > फग्गुण > फागुन ।

ब = ब्राह्मणः > बम्मण > बाहुन ।
बधीरः > बहिरओ > बहीरो ।

भ = भक्त > भत्त > भात ।

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१. संस्कृत– उत्तररामचरित नाटकमा "झण ज्झणित किंकिणी ..." र प्राकृत "झणझणन्तहारच्छडं" कर्पूरमञ्जरी नाटकमा ।

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भृष्टः > भुट्टओ > भुटेको ।

म = मृत्तिका > मट्टिआ > माटो ।

मनस् > मन (प्रा.) > मन (नेपाली) ।

य = यः पुनः > जउण > जउन (भानुभक्त आदिमा स्पष्ट छ) ।

ये > जे > जो ।

र = राजपुत्र > राअउत्त > राउत ।

राजकरः > रायकर > रैंकर ।

ल = लम्बः > लम्मओ > लामो ।

लाङ्गल > नाग्गलो > नाङलो ।

व = वर्तुलकः > वट्टुलओ > बाटुलो ।

वृद्धः > बुड्ढओ > बूढो ।

श = श्रुत्वा कृतः > सुणिअअर > सुनेर ।

श्रेष्ठ > सेट्ठ > सेठ ।

ष = षष्ठी > सट्ठि > साठी ।

षोडश > सोरस > सोरह > सोह्र, सोर ।

स = स्तनः > थण > थुन ।

स्थूलः > ठुल्लो > ठूलो ।

[१] स्वेक्स (Sueks) > षस् > छ

सप्त > सत्त > सात ।

ह = ह्य > हियो > हिजो ।

क्ष = क्षेत्र > खेत्त > खेत ।

क्षेपकारः > छेपआरओ > छेपारो ।

त्र = त्रयोदश > तेरस > तेरह > तेर, तेह्र ।

त्रिचत्वारिंशत् > त्रिचालिसा > त्रिचालीस ।

ज्ञ = ज्ञात्वा > जानि अ > जानी (जानेर)

उपसंहारः– प्रा. चूडामणि बन्धुले आफ्नो[२] पुस्तकमा नेपाली भाषाका भिन्न भिन्न पद, क्रिया र अनेक थरी संख्यावाचक विशेषणहरू, निपात-अव्यय आदिको उत्पत्ति विवरण दिनुभएको छ । प्राकृतको अल्पावधिक अध्ययनले भेट्टाएसम्म मैले पनि यस प्रसंगमा केही नौला शब्द-रूप समेत यो सानो विवरण प्रस्तुत गरेको हुँ ।

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१. संस्कृत "षष्" बाट ६ को उत्पत्ति भएको हो –डा. तिवारी । Sueks भारोपेलीकै हो । क्षस् या क्षक्, क्ष्यट् या क्ष्वट् हुँदै संस्कृतमा षष् भएको हो – डा. चटर्जी, सर टर्नर ।

२. नेपाली भाषाको उत्पत्ति ।

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खास गरी मूल क्षेत्र नेपालीमा पढ्ने छात्र-छात्राहरूको जिज्ञासा प्राकृत भाषा र साहित्यतर्फ खिच्न यस रचनाले मद्दत गर्ला कि भन्ने उद्देश्यले लेखिएको हुँदा कतिपय अंश अनावश्यक एँ लागे पनि समावेश गर्ने नै अठोट लिएको छु ।

सन्दर्भ ग्रन्थहरू

१. प्राकृत साहित्य सम्बन्धी आफ्नै पुराना टिपोट र अध्ययनकालका नोट्सहरू।

२. प्राकृत विमर्श — डा. सरयूप्रसाद अग्रवाल ।

३. प्राकृत साहित्य का इतिहास — डा. जगदीशचन्द्र जैन ।

४. प्राकृत प्रकाश — वररुचि सं. मथुराप्रसाद दीक्षित।

५. पालि प्राकृत अपभ्रंश संग्रह — रामअवध पाण्डेय । — रविनाथ मिश्र ।

६. भाषाविज्ञान — डा. भोलानाथ तिवारी ।

७. संस्कृत साहित्य का इतिहास — वाचस्पति गैरोला ।

८. संस्कृत साहित्य का इतिहास — वलदेव उपाध्याय ।

९. Prakrit Languages and their Contribution to Indian Culture — S. M. Katre

१०. नेपाली साहित्यको भूमिका — यज्ञराज सत्याल ।

११. नेपाली भाषाको उत्पत्ति — प्रा. चूडामणि बन्धु ।

१२. नेपाली भाषा र साहित्य — प्रा. वालकृष्ण पोखरेल ।

१३. राष्ट्रभाषा (साझा संस्करण) — प्रा. बालकृष्ण पोखरेल ।

१४. नेपाली साहित्य का इतिहास — डा. दीनानाथ शरण ।

१५. नेपाली निर्वचनको रूपरेखा —महानन्द सापकोटा ।

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* श्री श्रीहरि रुपाखेति त्रिभुवन विश्वविद्यालय, रत्न राज्यलक्ष्मी क्याम्पसको नेपाली शिक्षण समितिका सहायक प्राध्यापक हुनुहुन्छ ।

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नेपाली शुद्ध कसरी लेख्ने : संक्षिप्त चर्चा

–घटराज भट्टराई*

१) पृष्ठभूमि

नेपाली नेपालको राष्ट्रभाषा हो। यस भाषामा व्याकरणको राम्रो व्यवस्था भइसकेको छ। संस्कृत, अंग्रेजी, हिन्दीजस्ता भाषामा अक्षरको रखाइ, मात्राको प्रयोग, पदयोग र पदवियोग, ठीक ठाउँमा ठीक शब्द र अक्षर राख्नु पर्ने बाध्यता हुन्छ। सो नभएमा अशुद्ध मानिन्छ। त्यस्तै नेपाली भाषाका व्याकरणकारहरूले पनि यसबारे प्रशस्त चर्चा गरेका छन्। ध्वनिविज्ञान, अर्थविज्ञान, शब्द-विज्ञान र वाक्यविज्ञानका आधारमा भाषाशास्त्रीहरूले नेपाली वर्ण, शब्द र वाक्यबारे गहन अध्ययन प्रस्तुत गरिसकेकाले यसबारे खास मतभिन्नता देखिदैन। नेपाली व्याकरणका सम्बन्धमा त्रिभुवन विश्व विद्यालय, नेपाल राजकीय प्रज्ञाप्रतिष्ठान, साझा प्रकाशन, मदन पुरस्कार गुठी (जगदम्बा प्रकाशन) जस्ता संस्थाहरूको एकै मत छ। चन्द्रिका व्याकरणले बसालेको जगमा नेपाली व्याकरणका हाँगा बिंगा लहलहाइरहेका छन्, भविष्यमा पनि प्रचलित व्याकरणमा खास परिवर्तन हुने स्थिति देखा परेको छैन।

नेपाली भाषा संस्कृतमूलक छ। नेपाली वर्णविन्यासको राम्रो अध्ययनका लागि संस्कृत भाषा र व्याकरणको ज्ञान आवश्यक भनिन्छ तापनि त्यसले मात्र पुग्दैन। किनभने नेपाली भाषाको बनोट प्रक्रिया आफ्नै छ। छापाखानामा सम्पादक वा रुजुकार भएर काम गर्नका लागि, शिक्षक बनेर जिज्ञासु छात्रछात्रालाई भाषा र व्याकरणको शिक्षा दिनका लागि, वर्ण र शब्दको ठीक अर्थ पत्ता लगाई तात्पर्य सम्झनका लागि, प्रशासनिक लेखापढीमा शुद्ध नेपाली प्रयोग गर्नका लागि, अनि नेपाली भाषाको सक्षम लेखक बन्नाका लागि र राष्ट्रभाषाको यथार्थ स्वरूप बुझेर त्यसको विशेषज्ञ नागरिक बन्नका लागि पनि नेपाली भाषाको शुद्ध रूप सैद्धान्तिक र व्यावहारिक रूपमा बुझ्नु आवश्यक छ। तसर्थ यहाँ केही सैद्धान्तिक र व्यावहारिक चर्चासम्म गरिनेछ।[१]

२) ह्रस्व र दीर्घ

कुनै ठाउँमा छोटो उच्चारण र कुनै ठाउँमा लामो उच्चारण हुन्छ। लामो उच्चारण गर्नुपर्ने

१. प्रचलित नेपाली व्याकरणहरूकै आधारमा रचित यो लेखमा शैली र विश्लेषण लेखकका निजी हुन् तर यहाँ संक्षिप्तता अंगालिएकाले विस्तृत अध्ययनका लागि सन्दर्भ ग्रन्थ नै पढ्नुपर्ने छ।

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ठाउँमा दीर्घ र छोटो उच्चारण गर्नुपर्ने ठाउँमा ह्रस्व लेख्नुपर्छ। त्यसो नगर्नाले ठाउँ ठाउँ अर्थको अनर्थ पनि हुन सक्छ, जस्तै– 'दिन'को अर्थ दिउँसो भन्ने हुन्छ भने 'दीन'को अर्थ दु:खी भन्ने बुझिन्छ। एकरूपताका लागि पनि ह्रस्वदीर्घ लेखनको ज्ञान जरूरी हुन्छ।

(क) ह्रस्व लेख्ने केही नियम

१. नेपालीमा प्राय: व्यवहारमा आउने धेरैंजसो शब्दहरूको अगाडिको इकार ह्रस्व लेखिन्छ, जस्तै– सिस्नु, खिसी, घिउ, गिजा, छिनु, चिउरा, पिरा, किसान, ङिच्च, टिलो, फिक्को, डिको, थिति, ढिकी, जिरो आदि।

२. धेरैंजसो बीचको इकार पनि ह्रस्व लेखिन्छ, जस्तै– बाहिर, पाइलो, कोइला, बलियो, सजिलो, बहिनी, बजिनी, रसिलो, रमाइलो, अलिनो, साइत, अमिलो, कसिलो, कर्किनी आदि तर आगन्तुक शब्दमा भने दीर्घ पनि कहीं कहीं लेखिन्छ, जस्तै– गरीब, तालीम, मशीन, खरीद, जमीन, अमीन, फकीर आदि।

३. पुलिङ्गी शब्दका अन्तिम इकार उकार ह्रस्व लेखिन्छन्, जस्तै– मुनि, ऋषि, दाजु, भाइ, पति, हरि, पोइ, गोरु, गुरु आदि[२]।

४. निपात र अव्यय शब्दका अन्तिम इकार पनि ह्रस्व नै लेखिन्छन्, जस्तै– अनि, नि, पनि, मनि, माथि, भोलि, पर्सि, हकि, अस्ति, अगि, पछि, अगाडि, पछाडि, वारि, पारि, नेरि, फेरि, सरि, वरिपरि आदि।

५. सर्वनामका ति वा संस्कृतका ति जोडिएका शब्द ह्रस्वान्त हुन्छन्, जस्तै– यति, उति, कति, शान्ति, पद्धति, सन्तति, मुक्ति, गति, भूमि आदि।

६. भाववाचक नाम बनाउँदा याइँ र आइ प्रत्यय बनेका इकार ह्रस्वान्त हुन्छन्, जस्तै– लेखाइ , पढाइ, बसाइ, दुष्ट्याइँ, शुर्‌याइँ, गोलाइ, मोटाइ, गोदाइ आदि।

(ख) दीर्घ लेख्ने केही नियम

१. स्त्रीलिङ्गी शब्दमा अन्तिम ईकार ऊकार दीर्घ लेखिन्छन्, जस्तै– गौरी, पार्वती, लक्ष्मी, ढोई, भैंसी, गाई, पाठी, कोरली, बधू, फुपू, भाउजू, माइजू, सासू, आमाजू आदि।

२. विशेषण वाचक ईकार अन्तमा दीर्घ लेखिन्छ, जस्तै– काली, गोरी, पाल्पाली, नेपाली, पुड्की, नेप्टी, भुण्टी आदि।

३. सर्वनाम अन्तमा दीर्घ लेखिन्छ, जस्तै– तिमी, तपाईं, हामी, ऊ, तिनी, उनी, ती, यी, आफू, आदि।

४. नपुसक लिङ्गी अन्तिम ईकार दीर्घ लेखिन्छन्, जस्तै– हुरी, आरी, बानी, फाली, बारी, हाँटी आदि।

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१. उदाहरणका रूपमा केही प्रतिनिधि शब्द मात्र दिइएका छन्।

२. अपवादका रूपमा हानी, संघी, स्वामी, खसी चाहिं दीर्घ पनि हुन्छन्।

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५. जात, थर, दर्जा, पेशा बुझाउने शब्दहरू दीर्घान्त हुन्छन्, जस्तै– कामी, सार्की, क्षेत्री, ज्यामी, अधिकारी, भट्टराई, खत्री, लोहनी, कार्की, व्यापारी, नोकरी, ज्यामी, खेती, थारू, ज्यापू आदि ।

६. सानोलाई कहने ईकार (क्षुद्रता वाचक) दीर्घान्त हुन्छन्, जस्तै– आरी, फूनी, चुरी, थाली, चुल्ही आदि ।

७. अरी तरी, ही, ई प्रत्यय लागेर बनेका शब्दहरू दीर्घान्त हुन्छन्, जस्तै– कसरी, यसरी, उसरी, राम्ररी, बेसरी, जहीं, तहीं, कहीं, भारती, नेपाली, हुलाकी, पञ्चायती आदि ।

८. एली, औली, यौली, प्रत्ययान्त शब्दहरू पनि दीर्घान्त हुन्छन्, जस्तै– भारतेली, यूरोपेली, पुर्ख्यौली, काठमाडौंली आदि ।

९. आदरार्थी जी, ज्यू षष्ठीका की, री, नी दीर्घान्त हुन्छन्, जस्तै– सम्पादकज्यू, कृष्णजी, रामजी, थापाजी, पिताज्यू, मेरी, रामकी, आफ्नी आदि ।

१०. पूर्वकालिक क्रियामा कन जोडिंदा र 'एर'को सट्टामा आएका ईकार पनि दीर्घ हुन्छन्, जस्तै- गरी (गरेर), पढी (पढेर), गई, हाँसी, पढीकन, गरीकन, लेखीकन आदि ।

११. संस्कृतका शब्दमा रेफदेखि अगाडि आउने ईकार, ऊकार दीर्घ लेखिन्छन्, जस्तै– जीर्ण दीर्घ, मूर्ति, पूर्व, सूर्य, पूर्ण आदि ।

१२. क्रिया आज्ञार्थक र स्त्रीलिङ्गी दीर्घ हुन्छन्, जस्तै– जाऊ, लेऊ, गरी, पढी, बसून्, उठून् आदि ।

३) ब तथा व

संस्कृतबाट आएका तत्सम शब्दहरूमा ब लेख्नुपर्ने ठाउँमा व र व लेख्नुपर्ने ठाउँमा व नै लेख्नु पर्छ । तद्भव र आगन्तुक शब्दमा चाहिं बको उच्चारण हुने ठाउँमा व र वको उच्चारण हुने ठाउँमा व लेखने गर्नुपर्छ ।

(क) संस्कृत तत्सम केही उदाहरण, जस्तै- अम्वर, अम्बिका, वन्धक, वन्धु, वल, वाण, वाधा, बिन्दु, बीज, निबन्ध, प्रवन्ध, सम्बन्ध आदि । त्यस्तै व हुने तत्सम शब्दमा वसन्त, वस्त्र, वाणिज्य, वार्ता, विश्व, विलीन, विद्या, विवाह, विगत, विचार, वर, वर्ग, विधान, विशेषण, वेद, विज्ञान, विजय आदि

(ख) तद्भव र आगन्तुक नेपाली शब्दमा व प्रयोग हुने, जस्तै– वाख्रो, वाघ, वन्नु, वग्नु, वार्नु, वर्को, विर्को, वाट, वुकी, वुटी, वावर, वकुल्लो, वोक्रो, वुजो, सब, अब, वाटो आदि । त्यस्तै व उच्चारण हुने शब्दहरू हुन्– साँवा, लावा, कावा, घ्यावा, वखल, वकिल, मावल, खावा, मेवा, पेवा, तावा, विरुवा आदि ।

४) श, ष र स

'श' को उच्चारण तालुसित भएकाले तालव्य भनिन्छ, 'ष' को उच्चारण मूर्धासित भएकाले मूर्धन्य भनिन्छ त्यस्तै 'स'को उच्चारण मसिनो रूपले हुन्छ, दाँत जोडेर उच्चारण गरिने भएकाले दन्त्य भनिन्छ । यति सूक्ष्म अध्ययन नेपालीमा गरिंदैन तापनि यी तीनैवटाको प्रयोग चाहिं नेपालीमा

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चलेको छ ।

(क) 'श' संस्कृतका तत्सम शब्दमा केही फारसी र अंग्रेजीबाट आएका नेपाली शब्दमा पनि प्रयोग गरिन्छ, जस्तै– शीर्षक, शून्य, शिशु, शिव, शुभ, शोभा, शोक, शुद्ध, शिल्प, शान्ति, शाला, शयन शरद, शरीर, पशु, आशा, ईश, दशा, देश, शास्त्र इत्यादि । फारसीबाट आएका जस्तै– शिकार, किशमिश, कोशिश, होश, खुशी, खामोश आदि[1] अंग्रेजीबाट आएका शब्दहरूमा प्रमोशन, नेशन, इमोशन, सजेशन, एजुकेशन आदि ।

(ख) 'ष' यो ष संस्कृत तत्सम शब्दमा मात्र प्रयोग हुन्छ, जस्तै– औषधि, भूषण, राष्ट्र, पुष्टि, दोष, परिषद्, पाषाण, भाषा, आषाढ, पौष, भीषण, कोष, इष्ट, उषा, षड्यन्त्र, विशेषण, विषय, विष, पौरुष, वर्षा, वर्ष, कृषि, शेष आदि । यिनै शब्द नेपालीमा तद्भव बन्दा 'स' कै प्रयोग हुन्छ, जस्तै– पौष (पुस) आषाढ (असार) वर्षा (बर्सेर) वर्ष (बर्ख) आदि ।

(ग) 'स' नेपालीमा सबै ठाउँमा यसै 'स'को प्रयोग हुन्छ जस्तै– सिस्नु, सोली, हिंसा, टुसो, कोसेली, सितो, वास, साइनु, सुब्बा, साली, सात, सातो, सानु, सालो, सामल, तीस, सुनार आदि ।

५) चन्द्रबिन्दु र शिरबिन्दु

(क) नाकेस्वर उच्चारण हुने ठाउँमा चन्द्रबिन्दु 'ँ' राख्नुपर्छ, जस्तै– घाँस, काँस, बाँचोस्, साँचो, काँट, हिउँ, नाउँ, आँसु आदि चन्द्रबिन्दु लाग्ने सामान्य नियममा अ, आ, ए, उ, ऊ र मात्रा नलागेमा इमा पनि चन्द्रबिन्दु रहन्छ आवश्यक भएमा, जस्तै– क्रमशः उदाहरण– अँजुली, हँसिया, अँध्यारो, बाँसो, आँत, आँट, गएँ, खाएँ, हिउँ, नाउँ, लाऊँ, बसाइँ, मपाइँ, काइँयो आदि ।[2]

(ख) नाकेस्वर उच्चारण नभै आधा मको उच्चारण हुने ठाउँमा शिरबिन्दुको प्रयोग गर्नुपर्छ. जस्तै– यहीं, खोंच, फोंक आदि । ङ, ञ, ण, न,मको सट्टामा चाहिं चन्द्रबिन्दु नलेखेर शिरबिन्दु नै लेखिन्छ, जस्तै– कंठ, मंडप, शंकर, रंभा, चंपा, वंदना, पंच, अंबा, संत आदि । इ, ई, ओ, औमा चाहिं प्रायः शिरबिन्दुको प्रयोग देखिन्छ, जस्तै– खोंच, चाहिं, काहीं, यहीं आदि ।

६) हलन्त र अजन्त

नेपाली शब्दहरू प्रायः अजन्त हुन्छन्, संस्कृतबाट आएका केही तत्सम शब्दहरू हलन्त हुन्छन्, जस्तै– पृथक्, जगत्, उपनिषद्, कदाचित्, धत्, हनुमान्, दण्डवत्, विद्वान्, किंचित्, आपद्, विपद्, विद्युत्, यावत्, अर्थात्, सम्वत्, शरद् आदि तर यस्तै नामवाचक चाहिं अजन्त पनि हुन्छन्, जस्तै– धनवान, बलवान, दलमान, कृष्णमान, राजमान आदि । नेपाली क्रिया हलन्त उच्चारण हुने ठाउँमा खुट्टा काटिन्छन्. जस्तै– गर्छन्, गर्छस् पढ्न्, उठेस्, सुत्, हट्, खाएस् आदि ।

७) लेख्य र कथ्यभाषा

लेख्य कथ्यभाषामा सामान्य अन्तर हुन्छ । बोल्दा जे भनिन्छ लेख्ता त्यही नलेखिन पनि सक्छ,

१. कहीं कहीं दन्त्य 'स' लेख्ने चलन पनि बढ्दै छ ।

२. मात्रा लागेमा इकारमा चन्द्रबिन्दु नलागेर शिरबिन्दु राख्नुपर्छ, जस्तै– यहीं, कहीं, तपाईं आदि ।

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जस्तै– बैनी, बुइँनी (कथ्य), बहिनी (लेख्य), काँ (कथ्य), कहाँ (लेख्य), बाउ (कथ्य), बाबु (लेख्य) इत्यादि । ठाउँ अनुसार कथ्यका विभिन्न रूप हुन्छन् तापनि लेख्य नेपाली भाषा नेपाल अधिराज्यको एउटै भाषा हो जसले विभिन्न जाति, संस्कृति र परम्परालाई एउटै सूत्रमा आबद्ध गरिरहेछ ।

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सन्दर्भ ग्रन्थ

१. शर्मा सोमनाथ: मध्य चन्द्रिका, काठमाडौं, २०२१ ।

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७. त्रिपाठी वासुदेव: अनिवार्य नेपाली पाठ्यक्रमको उद्देश्य, काठमाडौं, २०३५ ।

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*श्री घटराज भट्टराई त्रिभुवन विश्वविद्यालय, रत्नराज्य लक्ष्मी क्याम्पसको नेपाली शिक्षण समितिका उप-प्राध्यापक हुनुहुन्छ ।

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नेपालको इतिहासमा दुर्ग वा किल्लाको महत्त्व

–सुदर्शनचक्र लोहनी *

प्राचीन र मध्यकालीन नेपालमा किल्लाको निकै ठूलो महत्त्व रहेको पाइन्छ । तत्कालीन शासकहरूले वाह्य आक्रमणवाट आफ्नो राज्यलाई बचाउने, कलाकृतिको संरक्षण गर्ने तथा शहर र त्यहाँका निवासीहरूको संरक्षण गर्ने हेतुले किल्लाको निर्माण गर्दथे । तत्कालीन समयमा निर्मित किल्लाहरूको हाल अस्तित्व कायम रहन गएको नदेखिए पनि, तत्कालीन समयका शिलालेख, प्रतिवेदन तथा केही अवशेपहरूले यस कुरालाई पुष्टचाउँदछन् । प्राचीन तथा मध्यकालीन समयमा प्रतिरक्षाका दृष्टिले पर्खाल, ठूलठूला ढोकाहरू, अस्त्र-शस्त्रले सुसज्जित सैनिकहरूका साथै देवी-देवताका मूर्तिहरू पनि महत्त्वपूर्ण थिए भन्ने कुराको ज्वलन्त उदाहरण महल, दरवार. विहार तथा मन्दिरहरूका अगाडि स्थापना गरिएका हनुमान, नरसिंह आदि देवताका मूर्तिहरूका साथै देवमन्दिरहरूअगाडि स्थापना गरिएका सिंहका मूर्तिहरूले झल्काउँछन् । यसबाट तत्कालीन समयमा धार्मिक विधिविधानले युद्धका समयमा महत्त्वपूर्ण भूमिका पूरा गर्न सफल भएको थियो भनी भन्न सकिन्छ ।

नेपालका इतिहासमा किल्ला निर्माणलाई प्राचीन समयदेखि नै महत्त्व प्रदान गरिएको थियो भन्ने तथ्य लिच्छवि कालीन समयका शिलालेखहरूबाट स्पष्ट हुन आउँदछ । लिंच्छविकालीन अभिलेखले बसोबास गरिएको क्षेत्र, ग्रामीण शहर जनघनत्व भएका क्षेत्रहरूमा किल्लाले घेर्ने चलन रहेको पाइन्छ । धनवज् वज्राचार्यको लिच्छविकालीन अभिलेख नामक पुस्तकमा काठमाडौंका जिल्लाहरू मध्ये दक्षिण कोली ग्राम द्रङ्गको अस्तित्व कायम रहन आएकोवाट स्पष्ट हुन आउँदछ । यसका साथै लिच्छविकालीन समयमा प्रचलित शहर, ग्रामीण शहर आदिलाई किल्लाले घेरी राख्ने प्रचलन रहेको र तत्कालीन शहरी क्षेत्रमा सनुङ्गल, किसीगिडी, थान्कोट, बलम्बु, हाँडीगाउँ आदि क्षेत्रको स्वतन्त्र अस्तित्व कायम रहेको र काठमाडौं, पाटन, भक्तपुरको आसपासका शहरहरूको आसपासका क्षेत्रलाई शहरी किल्लाभित्र गाभेको देखिन आउँदछ । शहरी किल्लामा गाभिएका क्षेत्रहरू यम्बु, यङ्गाल (काठमाडौं), यूपग्राम द्रङ्ग (पाटन), मखोप्रीन द्रङ्ग (भक्तपुर) आदि थिए । उपर्युक्त प्रमाणका आधारमा हेर्दा काठमाडौं, पाटन र भादगाउँका शहरको निर्माणमा विभिन्न विहार, मठ, ग्रामीण शहर आदि गाभिन गएका र यी क्षेत्रहरूको संरक्षणका लागि चारैतिर पर्खालले घेर्ने चलन रहेको तथ्यवाट ज्ञात हुन आउँदछ ।

प्राचीन र मध्यकालीन समयमा बसोबास गरिएको क्षेत्र बाहेक वनको संरक्षण र मन्दिरको कला-

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कृतिको संरक्षणका लागि पनि किल्लाको प्रयोग भएको पाइन्छ । यसप्रकार हेर्दा तत्कालीन समयमा किल्लाको निर्माण यसप्रकार भएको देखिन्छ ।

(क) **बसोबास गरिएको क्षेत्र–** यस क्षेत्रमा शहर, ग्रामीण शहर र जनघनत्व बढी भएको क्षेत्रलाई इंगित गराउँछ । यी क्षेत्रहरूमा बनाइएका किल्लाहरूको एकातिर वाह्य आक्रमणबाट बच्न सम्पूर्ण क्षेत्रका जनताहरू एकजुट भई अग्रसर हुने गर्दथे भने अर्कोतिर प्रतिरक्षाका लागि भनी व्यवस्था गरिएका सैन्य शक्ति आन्तरिक सुरक्षाको लागि पनि प्रयोग गरिन्थ्यो । यसप्रकारको किल्ला निर्माणमा शहरी क्षेत्रको चारैतिर पर्खाल लाउने र शहरमा पस्ने प्रमुख स्थलमा ठूला ठूला ढोकाहरू बनाई, त्यही ढोकाभा नै आवश्यक सैन्य शक्तिको व्यवस्था गरी कोत नायकको जिम्मामा सुम्पने व्यवस्था गरिन्थ्यो ।

(ख) **वन संरक्षण–** तत्कालीन समयका शासकहरूले वनको महत्त्वलाई बुझी वनको संरक्षण गर्न पनि किल्लाको निर्माण गर्ने गर्दथे । यस प्रकारका किल्लालाई वन दुर्ग मानिन्थ्यो । वन मास्ने वा वनक्षेत्रका जमीन वा रूखपातको उपभोग गर्न जनतालाई वर्जित गरिएको थियो । यसप्रकारका वन दुर्गहरू मध्ये, पशुपतिनाथ क्षेत्र, चाँगुनारायण क्षेत्र, पनौती र पहाडी क्षेत्रमा स्वयम्भूनाथ, चोभारको आदिनाथ, साँखुको वज्रजोगिनी र चापागाउँ नजिकैको सन्तानेश्वर महादेवका क्षेत्र पर्न आउँदछन् । यी क्षेत्रहरूमा मानिसहरूलाई पस्न साऱ्है गाह्रो पर्दथ्यो तसर्थ यी क्षेत्रहरूलाई दुर्ग भनिन्थ्यो ।

कलाकृति र मन्दिरको संरक्षण

(ग) प्राचीन तथा मध्यकालीन समयमा बसोबासको क्षेत्र र वन क्षेत्रको महत्त्व बढ्न गएजस्तै कला-कृति, वास्तुकला तथा देव-देवीका मन्दिरको संरक्षण गर्नु पनि उत्तिकै महत्त्वको विषय हुन गएको थियो । लिच्छविकालीन समयमा शहरबाहिर निर्मित मन्दिरहरूको संरक्षणको लागि प्रतिरक्षाका दृष्टिकोणले पर्खाल लगाउने वा किल्ला बनाउने व्यवस्था गरिन्थ्यो भने मल्लकालीन समयमा शहरी क्षेत्रमा निर्मित मन्दिरहरूका लागि पनि प्रतिरक्षाका सामग्री र प्रतिरक्षाको व्यवस्था गरिएको पाइन्छ । यस प्रकारका मन्दिरहरूमा कुंभेश्वरको मन्दिर, रातो मच्छिन्द्रनाथको मन्दिर र कीर्तिपुरको भैरव मन्दिरलाई लिन सकिन्छ । यसप्रकार निर्मित किल्लाहरूको संरक्षण र सम्वर्धनका लागि मल्ल कालमा मल्ल शासकहरूले नियम र कानून बनाई दुनियाँलाई सतर्क गराएको कुरा भादगाउँ दरवारको यक्ष मल्लको सन् १४५३ को सुनका ढोकाको शिलालेख र सन् १७५० मा राज्य प्रकाशमल्लको कीर्तिपुरका शिलालेखबाट स्पष्ट हुन आउँदछ । लिच्छवि-कालमा विकेन्द्रित शासन प्रणाली अपनाइएको नेतृत्वको विकास हुन गएबाट सार्वजनिक क्षेत्रबाट उल्लिखित किल्लाहरूको संरक्षण हुन गएको थियो भनी भन्न सकिन्छ ।

१८ औं शताब्दीदेखि मल्लकालीन शासनकालमा यक्ष मल्लको मृत्युपछि देखा परेको राजनैतिक उतार चढाउ र कान्तिपुर, भक्तपुर र ललितपुरका शासकहरूको बीच चलेको आपसी मनमुटाउ र प्रतिद्वन्दिताको फलस्वरूप किल्ला निर्माण र संरक्षणको महत्त्व झन् बढ्न गएको देखा पर्दछ । एक राज्यले अर्को राज्यलाई दुःख दिने मनसायले गरिएका सानातिना आक्रमणहरू मुख्यतया शहरका

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आसपासका र सीमा क्षेत्रहरूमा हुने गर्दथे । यसप्रकारका आक्रमणकारीले सजिलैसँग विजय पाउन सक्दथ्यो तर मजबूत किल्लामा आफ्नो प्रभुत्व जमाउन पाउँदैनथ्यो । यसप्रकारका आक्रमणहरूमा भादगाउँ, पाटन र गोर्खाका संयुक्त आयोजनाबाट मकवानपुरको किल्लामा आक्रमण गरेको तर असफल भएको प्रमाण डा. डिल्लीरमण रेग्मीले आफ्नो पुस्तक 'मेडिएभल नेपाल'मा प्रस्तुत गर्नुभएको छ । यसबाट तत्कालीन समयमा निर्मित किल्ला कति मजबूत हुँदो रहेछ भन्ने थाहा पाइन्छ ।

मल्लकालीन समयको बिग्रँदो राजनैतिक परिस्थितिबाट लाभ उठाई गोरखा राज्यका श्री ५ बडामहाराजा पृथ्वीनारायण शाहद्वारा चालिएको नेपाल एकीकरण अभियानको दिशामा पनि धेरै असफलता र कठिन परिस्थितिको सामना गर्नुपरेको थियो भन्ने उदाहरण फादर गिसपले आफ्नो पुस्तक 'एकाउन्ट अफ नेपाल'मा कीर्तिपुरमाथिको आक्रमण र विजयबारे वर्णन गर्दै प्रस्तुत गरेका छन् । पृथ्वी-नारायण शाहले नुवाकोट र कीर्तिपुर कब्जा गर्न जति मेहनत गर्नुपर्‍यो त्यति अरू क्षेत्रमा परेन । यसको मूलभूत कारणका रूपमा नुवाकोट र कीर्तिपुरको भौगोलिक बनोट र किल्लाकरणलाई लिन सकिन्छ । पृथ्वीनारायण शाहको आक्रमण हुनुभन्दा अगावै मल्ल राजाहरूले बसोबासका क्षेत्र, मठ, विहार, मन्दिर आदिको संरक्षणका लागि ध्यान दिनुका साथै मुख्य व्यापारिक केन्द्र र ग्रामीण क्षेत्रका यातायात व्यवस्थाको सुरक्षामा समेत ध्यान दिई आवश्यक कदम चालेकाबाट स्पष्ट हुन्छ ।

कर्कपेट्रिक र हेमिल्टनले आधुनिक कालको सुरूबाट पछि भएका किल्लाहरूमा चीसापानी गढी, टिस्टुङ्ग आदि क्षेत्रलाई महत्त्व प्रदान गरेको देखिन आउँदछ । यसप्रकार हेर्दा आधुनिक कालमा प्राचीन र मध्यकालीन समयमाजस्तो प्रतिरक्षाका दृष्टिले किल्लाको त्यति साह्रो महत्त्व रहेको देखिन आउँदैन । तर आधुनिक कालमा पनि देव-देवीहरूको मन्दिरअगाडि सिंह तथा अन्य जनावरहरूका मूर्तिहरू राख्ने चलन अझै पनि प्रचलित रहेको देखिन्छ ।

पुराना किल्लाका अवशेषहरू

(क) काठमाडौंको क्षेत्रपाटी नजिकै इखापुखुमा हालसम्म पनि कायम रहेको पोखरी जुन हाल सुकिसकेको छ । यो पोखरी युद्धको समयमा पानी खानका लागि प्रयोग गरिन्थ्यो ।

(ख) भादगाउँको पश्चिमी किनारामा कायम रहेको ढोका ।

(ग) ठिमीको पुरानो दरबार क्षेत्रको ढोका ।

(घ) कीर्तिपुर स्थित उमा महेश्वरको मन्दिर ।

(ङ) लुभुको किल्ला ।

(च) काठमाडौंको उत्तरी क्षेत्रमा अवस्थित डबहिलको ढोका ।

(छ) पाटनको कुम्भेश्वर मन्दिरको पश्चिमपट्टिको ढोका ।

(ज) पाटनको उत्तर-पश्चिम क्षेत्रमा कायम भएको पाटन ढोका ।

(झ) काठमाडौंको जुद्ध सडकको ढोका (न्युरोड गेट) ।

(ञ) चापागाउँको सन्तानेश्वर महादेव मन्दिर ।

(ट) चाँगुनारायणको मन्दिर र वरिपरिका क्षेत्र ।

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यसप्रकार अध्ययन गर्दा प्राचीन तथा मध्यकालीन समयमा चाहे शहरी क्षेत्र होस्, चाहे दरबारी क्षेत्र होस्, चाहे मन्दिर तथा कलाकृति संरक्षण गर्ने हेतुले होस्, चाहे बाह्य आक्रमणको सामना र आन्तरिक क्षेत्रमा कानूनी राज स्थापना गर्ने उद्देश्यले होस्, तत्कालीन शासकहरू किल्ला निर्माणमा बढी जोड दिन्थे भन्ने कुरा स्पष्ट हुन आउँदछ । राजधानीका वरिपरिका यी क्षेत्रहरूमा प्राप्त साधनहरूले तत्कालीन समयको प्रतिरक्षात्मक व्यवस्थालाई किल्ला निर्माणले बढी सहायता पुऱ्याएको एकातिर प्रदर्शित हुन्छ भने अर्कोतिर प्राकृतिक साधनहरूको बचावटको लागि निर्माण गरिने किल्लाको प्रबन्ध तत्कालीन समयका शासकहरूको दूरदर्शिताको परिचायक पनि बन्न पुग्दछ ।

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*श्री सुदर्शनचक्र लोहनी त्रिभुवन विश्वविद्यालय, रत्नराज्यलक्ष्मी क्याम्पसको इतिहास र सङ्गीतशिक्षण समितिका उप-प्राध्यापक हुनुहुन्छ ।

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प्रादेशिक योजना – एक झलक

–भुवन पन्त*

कुनै पनि उद्देश्य प्राप्ति गर्नलाई अल्पकालीन तथा दीर्घकालीन समयावधिसंग संलग्न गराई प्राथमिकताको आधारमा कार्यक्रमको तर्जुमा गर्नु नै योजना हो। राष्ट्रिय उद्देश्यहरू र राष्ट्रिय योजनाको प्रादेशिक पक्षले राष्ट्रिय तथा प्रादेशिक आर्थिक योजनाको बीच रहेको घनिष्ठता दर्शाउँदछ। राष्ट्रिय तथा प्रादेशिक विकास भन्नु नै एउटै क्रियाकलापका पूरक मात्र हुन्। प्रशस्त प्रादेशिक विभिन्नता, निम्न जनस्तर आदिको कारणले गर्दा सीमित आय स्रोतको उचित सदुपयोग गर्न नेपालको लागि प्रादेशिक योजना अत्यन्त महत्त्वपूर्ण सावित भएको छ।

प्रादेशिक विकासको असमानताको मुख्य कारण नै नेपालको भौगोलिक वनोट जस्तो कि तराई, पहाड र हिमाली प्रदेशले गर्दा हो। तराई प्रदेश भन्नाले भित्री मदेश लगायत देशको दक्षिणी भागमा रहेको कम उँचाइको उष्ण समथर भूमि जनाउँदछ। यातायात तथा औद्योगिकीकरणको लागि तुलनात्मक सुविधाले गर्दा पनि यस प्रदेशको महत्त्व ज्यादै छ। विभिन्न प्रदेशहरूको जनसंख्या, भूमिको अनुपात आदिबाट पनि प्रादेशिक विभिन्नताको रूप देखा पर्छ। देशको कूल क्षेत्रफलको २/३ भाग हिमाली र पहाडी प्रदेश छन्। तिनमा ६०% जनसंख्याको बसोवास भए तापनि आवादी जग्गा १/३ मात्र पर्दछ। बाँकी आवादी जग्गा तराईमा केन्द्रित भएकोले सीमित कृषि भूमिमा जनसंख्याको ठूलो चाप देखा परेको छ। त्यसकारण क्षेत्रीय असन्तुलन हटाउँदै लैजानु नै प्रादेशिक विकासको मुख्य लक्ष्य हो।

राष्ट्रिय विकासको उद्देश्य र क्षेत्रीय विकासको उद्देश्य उस्तै हुन सक्छ र क्षेत्रीय विकासको उद्देश्य राष्ट्रिय विकासको लागि सघाउ पुर्‍याउने हुन्छ। किनभने क्षेत्रीय विकास भन्नु नै राष्ट्रिय विकासको एक अंग हो। नेपालको राष्ट्रिय योजनाको निम्नलिखित उद्देश्यहरू पूरा गर्नमा क्षेत्रीय तथा प्रादेशिक योजनाको ठूलो योगदान देखिन्छ।

१. अन्तर-प्रादेशिक असमानता घटाउने।
२. राष्ट्रिय अर्थ व्यवस्थाको एकीकरण गर्ने।
३. बचत तथा लगानी परिचालन गर्ने।
४. आयोजनाहरू बीच असन्तुलन हटाउने।

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५. प्रादेशिक आर्थिक ढाँचामा परिवर्तन ल्याउने ।

यी नै तथ्यलाई ध्यानमा राखेर चौथो पञ्चवर्षीय योजना (२०२७-२०३२) मा नेपाल अधिराज्यलाई चार विकास क्षेत्रमा विभाजन गरी सकेसम्म प्रादेशिक असन्तुलन कम गर्ने प्रयास गरिएको हो । चार विकास क्षेत्रहरू हुन्:-

१. पूर्वाञ्चल विकास क्षेत्र,
२. मध्यमाञ्चल विकास क्षेत्र,
३. पश्चिमाञ्चल विकास क्षेत्र,
४. सुदूर पश्चिमाञ्चल विकास क्षेत्र ।

निम्न तालिकाबाट **विकास क्षेत्र र तिनमा पर्ने जिल्लाहरू** स्पष्ट हुन्छन् –

			जिल्लाको संख्या			
अञ्चल	**विकास क्षेत्र**	**विकास केन्द्र**	**कूल**	**तराई**	**पहाड**	**हिमाली प्रदेश**
१	२	३	४	५	६	७
मेची, कोशी र सगरमाथा	पूर्वाञ्चल	धनकुटा	१६	५	८	३
बागमती, नारायणी र जनकपुर	मध्यमाञ्चल	काठमाण्डू	१९	७	९	३
गन्डकी, लुम्बिनी र धवलागिरी	पश्चिमाञ्चल	पोखरा	१६	३	११	२
राप्ती, भेरी, सेती, कर्णाली र महाकाली	सुदूर पश्चिमाञ्चल	सुर्खेत	२४	५	११	८

यी चार विकास क्षेत्रले विकासको विकेन्द्रीकरणको प्रारम्भिक रूप दर्शाउँदछन् । चार विकास क्षेत्रका विकास केन्द्रहरू जोड्न उत्तर-दक्षिण रेखा खिचिएका छन् । समान विकास रेखाले आर्थिक स्थिरता आउनुका साथै मालसामान, सेवा तथा मानिसहरूमा अन्तर प्रादेशिक आवत-जावत गराउँदछ । उपरोक्त रेखा वरिपरिका विभिन्न विकास केन्द्रहरूले कृषिमा परिवर्तन ल्याउन, उद्योगको विकास र स्थापना, व्यापार तथा सामाजिक सेवा कार्यक्रम आदिको वृद्धिलाई प्रोत्साहन दिन्छ । यति मात्र नभै बजारको विकास र विस्तारमा पनि मद्दत पुऱ्याउँदछ । विभिन्न विकास केन्द्रहरूले आफ्नो कार्यक्षेत्र विस्तृत पारेर उत्पादनमा विशिष्टीकरण हुन सक्तछन् ।

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यी विकास क्षेत्रहरूले तराई, पहाड र हिमाली प्रदेशका विकास कार्यक्रममा महत्त्वपूर्ण भूमिका खेल्दछन् । उत्तरी र मध्य भाग त्यो कुरामा (Specialised) विशिष्टीकरण हुनुपर्छ जुन कुराको दक्षिणतिरबाट मात्र हुन्छ । त्यसो भएमा विकास क्षेत्रमा व्यापारको पनि विकास हुन सक्तछ । जसले गर्दा राष्ट्रिय अर्थतन्त्र मजबूत हुन्छ ।

यसै तथ्यलाई ध्यानमा राखेर श्री ५ महाराजाधिराज सरकारबाट प्राथमिकताको आधारमा निर्देशन बक्सेको छ । देशको उत्तरी भेगमा पशुपालन विकास, पहाडी प्रदेशमा (Horticulture) फलफूल र तरकारी खेती, तराईमा खाद्यान्न र नगदेबालीको उत्पादनलाई जोड दिइबक्सेको छ । विकास क्षेत्रहरूलाई आत्मनिर्भर तुल्याउनमा यी कार्यक्रमहरू ज्यादै महत्त्वपूर्ण साबित हुन्छन् ।

बिशिष्टीकरण र सहायक कार्य विविधीकरणको क्षेत्रीय तालिका

(कृषि क्षेत्र)

क्षेत्र	विशिष्टीकरण कार्य (प्राथमिकताको आधारमा)	सहायक कार्य विविधीकरण
तराई	(क) खाद्यान्न	(क) मौसम अनुसारको फलफूल र तरकारी
(दक्षिणी	(ख) नगदे बाली	(ख) दुग्ध विकास, कुखुरा पालन, सुंगुर पालन र मत्स्य पालन
समथर भाग)		(ग) माहुरी पालन
		(घ) कुटीर उद्योग
		(ङ) भाडामा यातायातका साधन सुलभ गराउने ।
पहाड	(क) फलफूल र तरकारी	(क) भेडा, बोका पालन
(मध्य क्षेत्र)	(ख) खाद्यान्न	(ख) दुग्ध विकास, सुंगुर पालन, मत्स्य पालन
	(ग) नगदे बाली–उखु, तेलहन	(ग) रेसम किराको संरक्षण
	(घ) विशेष नगदे बाली–अलैंची, अदुवा, चिया	(घ) फलफूलको संरक्षण र संवर्धन (Canning)
		(ङ) जडीबूटीको संकलन
		(च) हस्तकला र घरेलु उद्योगको विकास
		(छ) माहुरी पालन।
हिमाली प्रदेश	(क) पशु–पालन भेडा, बोका, चौंरी	(क) रेसम किरा पालन
(उत्तरी क्षेत्र)	(ख) खाद्यान्न	(ख) घिउ र चीज बनाउने

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(सानो क्षेत्रमा)

(ग) जडीबूटीको संकलन

(घ) हस्तकला र अरू कुटीर उद्योग

(ङ) ऊनी कपडा, गलैंचा, ओडने, राडी, पाखी वनाउने आदि ।

पहाड र हिमाली प्रदेशमा खाद्यान्न र नगदे बालीको उत्पादनको निम्नि सिंचाइको राम्रो व्यवस्था हुनुपर्दछ जसले गर्दा ती क्षेत्रमा तराईबाट हुने आयात कम हुन्छ । पहाड र हिमाली प्रदेश कम उत्पादक क्षेत्र भएकाले त्यहाँ तरकारी र फलफूल खेती, पशुपालनजस्ता सहायक कार्यहरूलाई प्राथमिकता दिइएको हो । भौगोलिक कारणले गर्दा देखिएको प्रादेशिक विभिन्नतालाई कम गर्न कृषिमा विशिष्टीकरण र विविधीकरण गर्नमा जोड दिइएको हो । जसले गर्दा अधिकतम लाभ त्यस क्षेत्रले प्राप्त गर्न सक्तछ ।

नेपाल एक कृषिमा आश्रित विकासोन्मुख देश भएकोले बहुसंख्यक किसानको अवस्था सुधार्ने गहन कृषि प्रणाली र कृषिमा विविधता ल्याउनु आवश्यक भएको छ । त्यसो भएमा सानो क्षेत्रको कृषि प्रणाली पनि बढ्दा उत्पादकत्व र बजार–मुखी (market–oriented) हुन सक्तछ ।

पाँचौं योजनाका उद्देश्यहरू मध्ये प्रादेशिक सन्तुलन र एकीकरण एक महत्त्वपूर्ण अंग भएकोले सो उद्देश्य प्राप्तिको लागि विकास पद्धतिमा स्थानगत पक्षको विशेष भूमिका छ । नेपालको भौगोलिक पृष्ठभूमिमा हिमाली र तराई प्रदेश बीचको विभिन्नता तथा मध्यमाञ्चल र सुदूर पश्चिमाञ्चल क्षेत्र बीचको विकास अन्तरलाई छोटो अवधिमा घटाउन सकिने होइन । प्रादेशिक सन्तुलन कायम गर्नु भनेको एक दीर्घकालीन प्रक्रिया हो र यसका लागि निरन्तर प्रयास अनिवार्य छ । प्रादेशिक नीतिको अर्थ सीमित साधनलाई यत्र तत्र छर्ने नभई केन्द्रित र कुण्ठित रहेको विकास कार्यलाई फराकिलो पारी क्षेत्रीय स्रोतहरूलाई परिचालन गर्नु हो । जसले राष्ट्रिय आयको अभिवृद्धि गर्नेछ । पूर्व– पश्चिम राजमार्ग तथा उत्तर-दक्षिण विकासरेखाहरूको माध्यमबाट व्यापक राष्ट्रिय एकीकरणको परिकल्पना गरिएको छ । यातायातको विकास र विस्तारको साथै यातायात सुविधा प्राप्त क्षेत्रबाट अधिकतम आर्थिक प्रतिफल उपलब्ध गराउने आधार लिइएको छ । यस अनुसार सुदूर पश्चिमाञ्चल क्षेत्रमा यातायातको तुलनात्मक बढी विस्तार गर्ने र अन्य सुगम क्षेत्रमा उत्पादनशील कार्यक्रमहरूलाई प्रधानता दिइएको छ ।

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* श्रीमती भुवन पन्त त्रिभुवन विश्वविद्यालय, रत्न राज्यलक्ष्मी क्याम्पसको अर्थशास्त्र र गणित शिक्षण समितिका सहायक प्राध्यापक हुनुहुन्छ ।

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Some pairs of morphemes for verbal prefixes**

–*Iswaranand Sresthacarya**

1. Introduction

This paper is dealing with morphemes for verbal prefixes in Newāri which can divercify the original meaning of root verbs. The verbal prefixes for Newāri verbs are numerous and can be divided into various types which have functional and semantic identity, there are a few which have functional identity only.

Below are examples of different verbal prefixes all of which have both functional and semantic identity:

gloss	verb	pref. verb	gloss
To stand	dhan–e	phu– dhan–e	To be gratified.
To stand	dhan–e	lu– dhan–e	To be satisfied, to be satiated.
To boil	man–e	lu–man–e	To remember.
To boil	man–e	lwaa–man–e	To forget.
To take	kā–ye	phuu–kā–ye	To soak clothes in plain water before using soap to wash them.
To take	kā–ye	li–kā–ye	To extract.
To rinse	cā–ye	phuu–cā–ye	To pass as a narrow lane.

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To give	bi–ye	phuu–bi–ye	To work into dough with oil or ghee (to make bread nicer).
To feel	cā–ye	ku–cā–ye	To become tired enough serving someone.
To feel	cā–ye	gha–cā–ye	To hate, to abhor.
To bind	ci–ye	kwa–ci–ye	1. To wash down. 2. To be pressed down.
To bind	ci–ye	dha–ci–ye	To be exposed or exhibited in a vulgar manner.
To set apart	phyā–ye	bi–phyā–ye	To disappoint, to frustrate.
To set apart	phyā–ye	li–phyā–ye	1. To overtake. 2. To take back a pawned item given as security for a loan on repaying the loan.
For matted hair to be untangled or For problems to be solved	jen–e	bha–jen–e	To be devasted, to be ruined.
To tolarate	hi–ye	la–hi–ye	To tame, to train.
To revolve	hil–e	pha–hil–e	1. To look back. 2. To turn back.
To move	san–e	na–san–e	To dawn, for morning to come (lit. for the sky to move).
To move	san–e	la–san–e	To behave in a civilized manner.
To move	san–e	ha–san–e	To treat roughly or unmannerly.
To come	wa–ye	na–wa–ye	For bad smell to come.
To link	swā–ye	na–swā–ye	For good smell to come.
To hear, to feel	tā–ye	na–tā–ye	To smell.

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To hear	tā–ye	ka–tā–ye	1. To control. 2. To care for.
To kill	syā–ye	ci–syā–ye	To keep someone under control.
To kill	syā–ye	pā–syā–ye	To believe, to trust.
To look	swa–ye	pha–swa–ye	To look back, to turn back.
To walk (around)	hil–e	pha–hil–e	To turn back.
To hide	sul–e	ha–sul–e	To swallow up.
To move	san–e	ha–san–e	1. To inform. 2. To treat politely.
To corod, wear away	can–e	la–can–e	1. To treat politely. 2. To behave in a civilized manner.
To wear away	can–e	ka–can–e	1. For a pimple to be or become infectious. 2. For a bread to be or become half cooked.
To wait	lan–e	bwa–lan–e	To grow.
To weigh	lan–e	su–lan–e	To hide.
To control	pan–e	ta–pan–e	To add.
To control	pan–e	kạ–pan–e	To cover with a lid (as of a flat pan).
To wear away	can–e	su–can–e	To inform.
To feel	cā–ye	tha–cā–ye	To be dampened.
To feel	cā–ye	pi–cā–ye	To be penetrated.
To feel	cā–ye	pu–cā–ye	To feel cold.
To rain	gā–ye	pu–gā–ye	To snow.
To do, to act upon	dha–ye	si–dha–ye	To be finished.

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2. Nature of verbal prefix[1]

Some morphemes for verbal prefixes have ambiguous denotations. Some have distinct and unambiguous denotations. This paper will deal with four pairs of morphems for verbal prefixes which are unambiguous in their meanings which are constantly opponante to each other.

The pairs may be set out as follows:

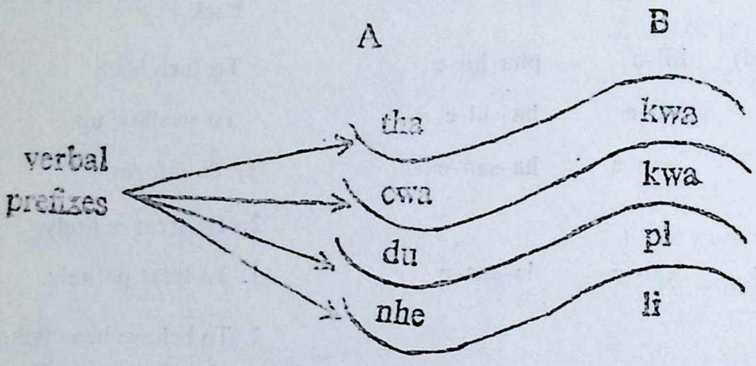

fig. 1

Figure 1 is the summary of the all pairs of verbal prefixes for Newāri verbs.

2.1 Items A and B of each pairs stands for antonyms of each other.

The denotations for the **'tha'** and **'kwa'** are as follows:

1. **'tha'** denotes up, upwards, above, toward or to the top of.
2. **'kwa'** denotes low, downwards, under and beneath, towards or on the bottom of.

This pair of prefixes may be displayed as follows:

		tha-kan-e	To cast eyes.
To open eyes	kwa-e		
		kwa-kan-e	To cast eyes down.

1. The generic negation /ma/ morpheme is always inserted in between the prefix and the root verb in Newāri. So negation /ma/ discriminates the verbal prefix and the root verb.

The following are examples for insertation:

wa lwāeta nhe gwāta. He made a first attack for quarrelling.

wa lwāeta nhe ma gwata. He did not make a first attack for quarrelling.

ji kha lumana. I remembered that little talk (which has made).

ji kha luma mana. I did not remember that little talk.

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To pull	sal-e	tha-sāl-e	To pull up.
		kwa-sāl-e	To pull down.
To stick	pun-e	tha-pun-e	To stick on from below.
		kwa-pun-e	To stick on from above.
To fold	thyā-ye	tha-thyā-e	To have an upward slope.
		kwa-thyā-ye	To have a downward slope.
To be filled	jā-ye	tha-jā-ye	To be filled to the top.
		kwa-jā-ye	To be filled from the top.
To cast (brick)	chi-ye	tha-chi-ye	Tolay (bricks) to the top of a wall.
		khwachi-ye	To lay (bricks) from the top of a wall.
To cover	pu-ye	tha-pu-ye	To turn up, to turn the right side up.
		kwa-pu-ye	To turn upside down.
To hit	dā-ye	tha-dā-ye	To sprinkle water from a lower field to the higher land.
		kwa-dā-ye	To thatch or cover with planks for flouring.
To take	kā-ye	tha-kā-ye	To lift up, to raise, to bring up.
		kwa-kā-ye	To detract from, to cast down, to bring down.

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To send	chwa-ye	tha-chwa-ye	To praise, to appreciate.
		kwa-chwa-ye	To ridicule, to depreciate.
To look	swa-ye	tha-swa-ye	To look up, to cast eyes up.
		kwa-swa-ye	To look down, to cast eyes down.
To occur	lā-ye	tha-lā-ye	To be high pitched (of voice in singing).
		kwa-lā-ye	To be low pitched (of voice in singing).
To glide	nhyā-ye	tha-nhyā-ye	To progress.
		kwa-nhyā-ye	1. To retrogress. 2. To glide down. 3. To rid icule.
To trim (hair)	pi-ye	tha-pi-ye	To trim (hair) in upward movement.
		kwa-pi-ye	To trim (hair) in downward movement.
To dress (hair)	pyā-ye	tha-pyā-ye	To brush or comb (hair) up.
		kwa-pyā-ye	To brush or comb (hair) down.
To rain	gā-ye	tha-gā-ye	To rain on a hill side.
		kwa-gā-ye	To rain at the foot of a hill.

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To be coxed, flattered	he-ye	tha-hen-e	To be high standard, to be praised.
		kwa-hen-e	To be low standard, to be ridiculed.
To be opened	cāl-e	tha-cāl-e	To be penetrated to the top of a thing.
		kwa-cāl-e	To penetrated to the bottom of a thing.
To lift	thin-e	tha-thin-e	1. To lift up. 2. To praise.
		kwa-thin-e	1. To press down. 2. To ridicule.
To dash, to collide	hā-ye	tha-hā-ye	To be respected, to become praiseworthy.
		kwa-hā-ye	To be disrespected, to be degraded.

2. 2 The second pair is **'cwa'** and **'kwa'**. Their denotations are as follows:

1. **'cwa'** denotes up, above, and on the top of.
2. **'kwa'** denotes low, under, beneath and on the beneath of.

Both **'cwa'** and **'kwa'** may be displayed for examples:

To reach	then-e	cwa-then-e	To reach to the top.
		kwa-then-e	To reach the bottom of.
To be filled	jā-ye	cwa-jā-ye	To grow on or from the top of.
		kwa-jā-ye	To grow on or from the bottom of.

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To hurle	hwal-e	cwa-hwal-e	To hurle upwards (from a low land).
		kwa-hwal-e	To hurle downwards (from a hight).
To fold	thyā-ye	cwa-thyā-ye	To fold from the top.
		kwa-thyā-ye	To fold from the top of.
To rain	gā-ye	cwa-ga-ye	To rain on the top (of a hill-side).
		kwa-ga-ye	To rain at the foot (of a hill–side).
To cast (brick) or to dye.	chi-ye	cwa-ch-ye	To mark on the top of.
		kwa-ch-ye	To mark at the bottom of.

2. 3 The third pair is **'du'** and **'pi'**. Their denotations are as below:

1. **'du'** denotes in, inside, within, inward, into and inner, internal, from the inside.
3. **'pi'** denotes out, outside, outer, outward, external, and from the outside.

Both **'du'** and **'pi'** may be displayed for examples:

To take	ka-ye	du-kā-ye	To enter into, to include.
		pi-kā-ye	To leave, to exclude.
To reach	then-e	du-then-e	To reach inside.
		pi-then-e	To reach outside.
To offer (rice)	tin-e	du-tin-e	1. To take in. 2. To include.
		pi-tin-e	1. To turn out. 2. To exclude. 3. To exile, of expel.

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		du-lā-ye	1. To come in. 2. To be inside.
To occur	lā-ye		
		pi-lā-ye	1. To go out. 2. To be outside.
		du-sāl-e	To pull in from the outside.
To pull	sāl-e		
		pi-sāl-e	To pull outside from the inside.
		du-wāl-e	To examine carefully.
To blend	wāl-e		
		pi-wāl-e	To examine superficially.
		du-lwā-ye	To fight inwardly.
To fight	lwā-ye		
		pi-lwā-ye	To fight outwardly.
		du-chwa-ye	To cause (sb. or st.) to enter.
To send	chwa-ye		
		pi-chwa-ye	To cause (sb. or st.) to go out.
		du-bwa-ye	To exhibit inwardly.
To exhibit	bwa-ye		
		pi-bwa-ye	1. To exhibit outwardly. 2. To perform.
		du-bwa-ye	To run in.
To run	bwa-ye		
		pi-bwa-ye	To run out.
		du-jyā-ye	To enter in, to intrude.
To create	jyā-ye		
		pi-j wā-ye	To go out.
		du-cāl-e	To be penetrated from outside.
To be opened	cāl-e		
		pi-cāl-e	To be penetrated from inside.
		du-swa-ye	1. To look in. 2. To visit casually.
To look	swa-ye		
		pi-swa-ye	1. To look outside. 2. To come out occasionally.

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To weep	khwa-ye	du-khwa-ye	To keen, to weep for the dead inside a mourning house.
		pi-khwa-ye	To keen, to weep for the dead outside a mourning house. 1. To weep for the dead from the mournful house to discard or throw dresses of a deceased person on the **'chwasa'***

2. 4 The fourth pair is **'nhe'** and **'li'**. Their denotations are as below:

1. **'nhe'** denotes prior, earlier, more forward, front, in front of, before hand.
2. **'li'** denotes later, later on, behind, after, afterward, further back.

Both **'nhe'** and **'li'** may be displayed for examples as below:

gloss	**verb**	**verb**	**gloss**
To create	jyā-ye	nhe-jyā-ye	To proceed, to go ahead.
		li-jyā-ye	To retrogress, to move back.
To break, to smash.	chyā-ye	nhe-chyā-ye	To antedate, to assign to an earlier date.
		li-chyā-ye	To adjourn, to postpone.
To move	cil-e	nhe-cil-e	To encourage, to proceed, to move forward.
		li-cil-e	1. To discourage. 2. To retreat, to move back.
To look	swa-ye	nhe-swa-ye	1. To look infront. 2. To be spent extravagantly.
		li-swa-ye	1. To look behind, to look back. 2. To be economized.
To prevent	pan-e	nhe-pan-e	To prevent from the front.
		li-pan-e	To prevent from the back.
To control	gan-e	nhe-gan-e	To check in control before hand (from an evil course).
		li-gan-e	To check in control afterward (from an evil cousre).

* The place where the clothings of one who has just died is discarded before the funeral procession takes place.

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To invit	bwan-e	nhe-bwan-e	To invit in advance.
		li-bwan-e	To invit afterward.
To glow (of fire)	gwā-ye	nhe-gwā-ye	To make a first attack, to attack.
		li-gwā-ye	To make a counter attack, to avenge.
To push	ghwā-ye	nhe-ghwā-ye	1. To push forward. 2. To encourage.
		li-ghwā-ye	1. To push back. 2. To discourage.
To wait	pi-ye	nhe-pi-ye	1. To make a first attack, to begin a quarrel. 2. To offend.
		li-pi-ye	1. To make counter attack. 2. To take revange, to avenge.
To run	bwā-ye	nhe-bwā-ye	To run first or forward.
		li-bwā-ye	To run after.
To pull	sāl-e	nhe-sāl-e	1. To antedate. 2. To pull to the front.
		li-sāl-e	1. To adjourn, to postpone. 2. To pull back.
To exhibit	bwa-ye	nhe-bwa-ye	To exhibit beforehand. 2. To put infront of.
		li-bwa-ye	1. To exhibit afterward. 2. To put further back.

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APPENDIXES

(verbal formations which are derived from root verb or prefixial verbs are used in this paper.)

Appendix A: Noun or noun-phrase

kapaa, 1. a lid for a flat pan. 2. a rainbow.

kā, taking, a take.

kāpāā, the exact time or proper time for extracting or distilling from a fermented mash.

kāla, taking.

kāla bila, a give and take policy.

kāsā, 1. a game. 2. act of taking.

kāsii, One who knows only how to take (e.g. he never gives).

Kāsii galu, One who knows only how to take (e.g. he never gives).

kāsu, taking.

kāsu bisu, a policy of giving and taking, business.

kwapu, 1. a wooden seat. 2. a trapdoor. 3. the state of turning upside down.

kwapu jāt, a man, the male sexuality.

kwalāā, modulation in music, a low pitched sound.

kwa wālā, criticism, a deep study.

caa, 1. the clasp of necklace. 2. the wire hook on one of the stick used for threading the loom.

cisā 1. a tape. 2. a lace, a ribbon.

jhākā, 1. jerk, a jolt. mwataraa jhākā kāla. the mother car gave a jolt. 2. an event, an accident.

jhākā jhuku wae, a crazy man.

jhākā jhuku ui, a crazy woman.

tapaa, 1. an addition, something added 2. a gift given as a commission by a potter to the buyer.

ta-paa pau, suplement, an additional part of a newspaper.

teela kāsā, a game like the game of hide and seek, but players do not hide themselves.

thapu, the state of being over turned.

thapu jāt, a woman, the famale sexuality.

thapu kwapu, sexual activity.

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thaālā, a high pitched sound.

thalaa kwalāā, the modulation of voice in music.

thyā, fold.

thyā saphuu, a book arranged in folds like an accordion.

thyāsu, a folding, a fold, a crease.

dāpu, the measuring (with a pot)

dāpuu, 1. standard measuring pot. 2. standurd measuring rod.
3. a profit taken for filling a measuring pot.

dāsu, measurment.

dāsu khipaa, a rope or a chain for measuring a plot of land.

duti, entry.

du–tipau, a pass, an admission card, a visa.

duti baji, the certain amount of beaten rice (which is to be given to the guthi) to get entry for a new born child or a new bride.

duti lhāpaa, an entry fee, the guthi custom of exacting a entiy fee.

du–dhaa, 1. contentment, 2. capital.

du–lwāpu, the cold war (lit. an inward fighting).

depu, vamp the leather of a shoe or boot.

nasancā, dawn.

nhe–chyā, antidate, the early part of a season.

nhepi, 1. an expectation 2. tolerance

nhepi lipi, an expectation 2. Toleration

pitinā, banishment, exile

pi–lwapu, a declared war (lit. an outward fighting).

pi–wālā a criticism, a superficial study.

pisu, 1. a waiting for a thing or a person 2. tolerance.

pisu–pāsu, tolerance.

pu, a thing for covering.

pusā, 1. a thing to cover. 2. a lid, the cork of bottle.

bāe bisi, 1. an auspicious moment for departure. 2. permission to depart.3. a fare well.

bila, the act of giving.

bisi, permission.

bisu, a prize, a gift.

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walābsi, 1. a gratuity, a return for good. 2. revenge, retaliation.

bwas, 1. anything to be exhibited. 2. a style of exhibiting.

bwas kuthi, an exhibition room or hall.

bwasā kuu, an exhibition room or hall.

bwasi, 1. the flight of a bird. 2. the style of exhibition.

bhāe lacaa, a grammar. (lit. good treatment with a language)

mankāā, a common.

mankāā khalaa, a group of guthi members who work for community purposes.

mankāā jāy, a common work, a work that is common to all.

la–caa, 1. good manner, morality 2. civilization.

la–canā, 1. good manner, morality. 2. civilization, civility.

lasana, civilization, civility.

lāsā, a bed, a matress or mat upon which one sleeps.

lāe, capital.

lichuā, 1. past date, just after a season 2. adjournment.

lipi. an expectation.

lipi nhepii 1. an expectation 2. tolerance.

libwaa, a small child who is not invited to feast but who is taken along to a feast by one of his parents who was invited.

lu–manti, memory, recallection.

lwāpu, 1. fight, war 2. a dispute, quarrel.

lwāpu–khicā, a quarrelsome person (lit. a fighting dog).

lwāpu hyaa, warmonger.

wālā, the act of making a thorough search.

sucaa, information.

saphu thyā, a book arranged in folds like an accordion.

sulaa, a gap, interval.

sula kā sā, a game, hide and seek.

Appendix B: Adjective, Adverb or Verb-phrase

Kapaa chā-ye, for a rainbow to come to appear.

Kapaa pu-ye, to cover (as a flat pan) with a gong shaped lid.

Kāpāā bi-ye, for the proper or exact time for distilling of a fermented mash to have lapsed.

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kāla bila yā-ye, to take and give reciprocally.

kwalāā yā-ye, 1. to sing in a low pitched sound. 2. to warm up in singing.

cāeka, 1. completely, thoroughly. cāeka wāsaa yā makhu s āāma lilhwae naa phu. Treat completely otherwise that (disease) may be recured:– 2. knowingly, purposely.

cikhi 1. a tape 2. a ribbon, a lace (compound:- lākaa cikhi, surwāā cikhi

chyā chyā yā-ye, 1. to hit on the head repeatedly. 2. to rebuke vehemently and excessively.

jhākā jhuku, interruptedly, without continuation (to sleep).

thapu kwapu ju-ye, to pair sexually, to cohabit.

thalāā kwalāā kā-ye, to warn up in singing.

thalāā kwalāā ya-ye, 1. to sing with high and low pitched sound, to go up and down the scale 2. to warm up in singing.

thyā lā-ye, for income to meet expenditure (used only in the negative sense).

thyāsu-ta-ye, to fold, to crease.

thyāsu da-ye, to have a fold or crease.

thyasu lā-ye, for income to meet expenpiture (used only in the negative sense)

dha-cika, in a vulgar manner (to exhibit, to show).

nugaa chyā chyā ju-ye 1. to be extremly sorry. 2. to be envious, to have a grudge.

nhesāā lisāā yā-ye, to give trouble to, to vex by pulling and dragging to and fro.

pāsyāe matyaa mha, untrustworthy.

pitnā chwa-ye, to exile, to banish.

pisu ṭā-ye, to tolerate, to endure.

pisu pāsu da-ye, to have tolerance.

phu-dhaak, in a gratifying way.

bisu lā-ye, to be or become open-hearted, open-minded.

bwasi la-ye, 1. to have a good light (as of a bird). 2. to be fit, to be exhibited. 3. to be or become exhibited in a proper way.

bha-jenka, completely (to ruin, to devastate).

mantaeka, leisurely and gracefully, kindly and gracefully.

Lacana ta-ye, to honour, to respect.

lāsā lā-ye, to spread mat or matress.

lae la-ye, to invest.

lae swak-e, 1. to trade smoothly 2. to invest.

lae swa-ye, for a business or trade to go smoothly (lit, to adjoin the capital).

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lipinhepi swa-ye, 1. to think, to consider. 2. to be economized.

lisāa nhesāā yā-ye, to give torture to, to vex by pulling and dragging to and fro.

lisāā yā-ye, to refresh with a light refreshment on the middle path (when coming back from a picnic place).

ludhaaka, in a satiating manner, satisfactorily.

lumanka, with a remembrance.

lwapu tha-ye, to pick a quarrel.

sucaa bi-ye, to inform.

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Confucius : The Influential Humanist

-*Surya Man Karanjit**

Life and Time

Confucius (551–479 B. C.), China's most famous man, "was a teacher, philosopher and poltical theorist whose ideas have influenced the civilization of all of eastern Asia".[1] "The Chinese sage's real name was Kung-Fu-Tzu (Master Kung) which was latinised by the jesuit missionaries into Confucius".[2] He was born in a small Chinese state, Lu, now part of the North China province of Shanung– 551 B. C. His father, Kung Shuh Liang Heh, who was of royal descent, died three years later, and the boy was reared in comparative poverty by his mother, Ching Tsai. At the age of 17, he was made inspector of corn–market, keeper of granaries and overseer of public field. Here he made such a good record that he gained the favour of governor. At 19, he married, and some four years later he began his career as a teacher. "By 520 B. C. he had worked out the general direction of his philosophy from which he departed very little thereafter".[3] The disregard for the moral law then prevalent in the province of Lu induced him to make a study of the ancient writings of China. At the age of 22, he had already become a well–known teacher and expounder of the ancient writings. He was largly self-educated, but so deligent that he appears to have become the most learned man of his day.

Learning was not, however, his greatest interest. Confucius was not himself the founder of a new religion and hardly perhaps a philosopher, but rather a social reformer. He had no intention of teaching a new religion or philosophy. He was distressed by the misery that he saw on every hand. "China was only nominally united, the king was a puppet and even the various feudal states were in fact divided between powerful nobles who did as they pleased. The aristocrates made war as a pastime, and taxed their subjects, exhausted them at will. In bad years, starvation was

1. Encyclopedia Britannica (1768), Vol. 6, Page–310.
2. Oxford Junior Encyclopedia (1960), Vol. 5, Page–100.
3. Encyclopedia American (1951), Vol. 7, Page–498.

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common."[1] At the time of Confucius, "conditions in China were troubled. There was a loosening of old standards, a lack of harmony between inherited institutions and current practices." Mencius wrote about the dark days of the decline of the Chou dynasty. "The world had fallen into decay, and truth had faded away. Evil doctrinces and deeds of violence were rife. Unnatural act-regicide and parricide were done".[2] "Then in the 5th century B. C. at the same time, that important changes were coming in India and Greece, a gradual change passed also over Chinese thought and ways of living. China was then in a very disorderly and lawless condition, disunited and full of strife between a number of rival princes. As a kind of protest against these unworthy sort of public life, there arose what were called 'the Hundred Schools of philosophy'. Of course, there were not exactly this number but the teachers and their respective schools were certainly plentiful. The earliest of them to leave any record of himself was Confucius".[3] The anarchical condition of Chinese society in the sixth and the fifth century before the Christian era urged Confucius as well as Lao-Tzu to devise measures for restoring social equilibrium and promoting social progress. They represent two different schools of thought. The social and political was stressed by Confucius and the ascetic and the mystical by Lao-Tzu. Both Confucius and Lao-Tzu were dissatisfied with the existing conditions. Both believed that in former ages, men behaved as brothers and there was no exploitation of the poor by the rich. Both idealised the past and looked upon ancient states as well ordered. Confucius adopted the ethical method of social reform. "He aimed to bring men to a realisation of the utility, beauty and the truth of the old".[4] He bent all his energies to reviving old customs. In other words, he dedicated his whole life to the attempt to relieve the suffering of the people.

Confucius was driven by a revolution from Lu to Tsi but he soon returned to Lu. He remained there 15 years during which he kept constantly in view his mission as a philosophical teacher. At the age of 52, he was made chief magistrate of the city of Chung. He made such a striking reformation that he was chosen for higher posts. Then he became the minister of crime, with the help of his two powerful disciples, he elevated the state of Lu to a leading position in the kingdom. He was removed from office by the poltical intrigues of the governor of neighbouring states and became a wanderer in many parts of China for 13 years.

He believed that to relieve China from the lawless and disunited condition the solution must be fundamental, a reform of the government that would make its objective not the pleasures of the rulers but the happiness of their subjects. To this

1. Encyclopedia Britannica, Vol. 6, Page-310.
2. S. Radha Krishna-India & China (1954), Page-74-75.
3. Oxford Junior Encyclopedia, Vol. 1, Page-113.
4. Encyclopedia American, Vol. 7, Page-498.

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end, he advocated such measures, as reduction of taxation, mitigation of severe punishments and avoidance of needless war. The rulers of his native state Lu paid no attention to his ideas. His life long objective was to occupy a commanding administrative post in which he could use his ideas into practice. It is not surprising that he never obtained one. "The ultimate success of his doctrines was so great that it is difficult to believe that he was in fact a frustrated (but never embittered) man who never realised any of his dearest ambition".[1] Because from the rulers' point of view his ideas must have secret dangerous.

While he failed to have opportunity to apply his ideas, he talked to younger men about his principles. Gradually a group of them formed around him and recognised him as their teacher. He laid emphasis on teaching them to the younger men. He continued his teaching until his death at the age of 72 in Lu.

Teacher and Scholar

Before Confucius, aristocrates had had tutors. Government officials had instructed their subordinates in the necessary techniques. But Confucius seems to have been the first private teacher in China and the first to use his teaching as an instrument of reform. His teaching methods were quite informal. There is no record that he lectured, rather he conversed with his students in small group or individually. He studied the character of each disciple and sought to develop the total man. His prime insistence was upon sincerity and his whole technique was based upon ethics. He regarded the statecraft as the application of ethics in a broader field. To furnish and deepen his students' minds, he tought them history, poetry and music. To equip them to act effectively in the world, he taught them the theory and practice of human relations and how to conduct themselves in a wide variety of situations. His teaching was not dogmatic or authoritarian. "All his teaching was devoted to practical morality and to the duties of man in this world, the wisdom acquired by his own insight and experience are derived from the teaching of the sages of antiquity".[2] It is possible that he wrote nothing himself but he carefully collected and set in order what he believed to be various ancient records of China. The book of History, The book of Odes, Notes on Behaviour, The book of Changes, and the Spring and Autumn Annals. Much of these have been greatly altered since his time, for under Dictator Huang Ti many of his works were destroyed and had to be written out again from fragments and from memory but the odes and the annals are probably genuinely his collections. These works are known as the Confucion classics and to these must be added the Lun Yu or selected savings, known in English as the Analects. The majority of these are Confucius' own comments on life, committed to memory by his followers and

1. Encyclopedia Britannica, Vol. 6, page-310.

2. Encyclopedia American, vol. 7, page-498

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recorded at a much later date. He never confronted with his students.If his students disagreed with him, he acknowledged that they were right. Typically he merely asked the questions and insisted that they find their answers for themselves. Self-exertion in the basis of his theory of education. While Confucius did not advocate revolution, his educational activities were profoundly revolutionary in two senses.

"By emphasizing the right and duty of every individual to make basic decision for himself he undermined the foundation of authoritarian government. By accepting as students, even the poorest and humblest individuals if they were intelligent and earnest, he destroyed the monopoly of which the aristocracy had enjoyed in its control of the techniques of government".[1]

The activities of Confucius as a scholar have been exaggerated. He was learned and he used books in his teaching but his interest in books was distinctly subordinate to his passion for reform.

His religion and philosophy

Although Confucianism has sometimes been called a religion, Confucius was not a religious leader in the usual sense. He was, undoubtedly a religious man in the sense that he felt that there was somewhere in the universe a force of the side of right. He also took a good deal of aesthetic pleasure in religious ritual. "Confucius was not himself the founder of a new religion and hardly perhaps a philosopher but rather a social reformer. He was a deeply religious man. Heaven, he said, has entrusted me with a mission but that mission was not so much to invent something new as to recall his countrymen to their true and traditional way of living, and especially to teach them the importance of right relationships with one another and the sacredness of family life."[2] He said, I am one who regards antiquity with trust and affection. The word, Li, used by Confucianism which is often translated by the english word religion, really means some thing more like ceremonial or ritual, the correct observance of which is needed for maintaining friendly relations with the power of the unseen world.

Confucius says, "there are four reasons running their course and all things flourish." He says, "god's law is eternal, you see the sun and the moon eternally following one another, in their course, that is god's law. life in the universe never stops and continues for ever that is god's law. Things are created or produced without any effort or interference, that is god's law. When the things created or produced the universe is illuminated, that is god's law. The order and progress of the world illustrate the law of god. Heaven begot the virtue that is in me".[3] This does not mean that

1. Encyclopedia Britannica vol. 6, page– 311.
2. Encyclopedia Britannica, vol. 6, page-- 311.
3. Analect VII. 22 quoted by S. Radha Krishnan– India & China, page– 83-84.

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Confucius was a religious man. He considered a large part of the religion of his day to be sheer superstition and condemned many of its practices. He was chiefly interested in conduct. All his teaching was devoted to practical morality and to the duties of man in this world according to the wisdom which is acquired by his own insight and experience in the teaching of the sages of antiquity. "He sought to attain a happy tranquility throughout the Chinese Emperor which could be attained by the observance of the five obligations of human society. Those between sovereign and his ministers, father and son, husband and wife, elder and younger brother and between friends".[1] According to this, it was to perform the reciprocal duties arising from each relationship. In his teaching there is a strong feudal leaning which advocates almost unlimited authority for the sovereign over the ministers, for the father over the sons, the husband over the wife, the elder brother over the youngers Subordination to superiors he looked upon as one of the greatest of all essentials for the existence and proper conduct of the state. This idea of subordination to superiors for the existence and the proper conduct of the states indicates that Confucius is a supporter of absolute tyranny. But this is not true. "For Confucius, bad government was more oppressive than even physical danger. He once heard the mourning wail of a woman on the lonely side of Mount Tai and sent his disciples to find out the reason why she sat there? My husband's father was killed here by a tiger, my husband also and now my son has met the same fate. Then why, asked Confucius, do you dwell in so dreadful a place. Because she answered, here, there is no oppressive ruler. Confucius said to his disciples, scholars, remember this, oppressive rule is more cruel than a tiger".[2] Confucius, therefore, tends to reject the absolute despotism and he was not democratic in the sense that the person possessed of virtue and ability should come to power because in his time democracy had not been appeared. He says, there must be virtuous conduct among all and upright dealing among friends. Here we see Confucius' view on human nature. "For him, Man's nature is from Heaven. Conformity to the will of Heaven is virtue, violation of it is vice. If we wish to establish the kingdom of Heaven, it means that we should establish right relationships among men".[3] According to Confucius, the Supreme virtue is Jen which has been translated as loving, kindness. His idea of loving is not impartial it is but as a graded love with a preference for your own relatives and friends. That is why Mo Tzu criticises the Confucian code, as adopting different standards for different people. In spite of this criticism, Confucian idea is based on the proper system of education. He says, the education of the young should be the foundation of the welfare of the state. Thus "his philosophy was not founded upon supernaturalism in the slightest degree. Chinese philosophy has given relatively little attention to metaphysics, epistemology and logic. In this, it reflects the tendencies of Confucius, who may fairly be called its

1. Encyclopedia American, vol. 7, page- 49?.
2. S. Radha Krishnan- India & China, page- 75.
3. The sayings of Confucius- S. Radha Krishnan- India & China, page- 88-89.

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founder".[1] "His philosophy is not deep, but its general tendency is good, affecting strongly the usual intercourse of life. It is thoroughly practical and terrestrial and it avoids theology and metaphysics and all those subjects that Confucius could not make clear by example and apply rigidly as rules of life. He never attempted to solve questions that he considered beyond his reach. Fast and hard rules of morality and action be made to govern the intercourse of the human race".[2] It does not mean that he was a disorderly thinker because he did not stress logic. He was of the opinion that no one can learn about the real world merely by manipulating words together. His theory of knowledge had some resemblence to that which underlies modern in that it was non-dogmatic and emperical. He said, no doubt, "there are those who find it possible to act without first understanding the situation, but I am not one of them. To hear much, select, what is good, and follow it, to see much and take careful note of it, these are the steps by which one ascends to understanding".[3] Confucius, thus, emphasises on the importance of virtue. He regards virtue as a sovereign quality of a nobler type of man. In reference to it, he mentions nine qualities of a nobler type of man which are his inward virtues. "He is anxious to see clearly, to hear distinctly, to be kindly in his look, respectful in his demeanour, conscientious in his speech, earnest in his affairs, when in doubt, he is careful to enquire, when in anger, he thinks of the consequences, when offered an opportunity for gain, he thinks only of his duty".[4]

Humanity was central in his philosophy. "Virtue", he said, "is to love men. And wisdom is to understand man". The concept of the family has always been the pivot of the Chinese culture and Confucius regarded mankind as one large family. It was one of his disciples who said that "within the four seas all men are brothers". Sincerity and reciprocity then should be one's guiding principle. From the beginning to the end of his philosophy Confucius teaches the lessons of human affairs. Humanity, therefore, is the central core that runs throughout his thinking.

"The truely, virtuous man, Confucious said, "desiring to be established himself, seeks to establish others, desiring success for himself, he strives to help other succeed. To find in the wishes of one's own heart, the principle for his conduct towards others is the method of true virtue".[5] Here Confucious seems as a humanist. Like the present humanists he believes in the force of moral ideals, the value of tradition and in international good behaviour. The principles of fellow-feeling, righteousness, deco-

1. Encyclopedia Britannica, vol. 6, page- 310-312.
2. Encyclopedia American, vol. 7, page-- 498.
3. Encyclopedia Britannica vol. 6, page- 310-312.
4. The sayings of Confucius (1926), page- 69.
   See- S. Radhakrishnan- India & China, page- 82.
5. Encyclopedia Britannica, vol. 6, page- 312.

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rum, knowledge and loyalty all are the important features of humanist view in Confucian ideals. According to him, goodness consists in maintaining, promoting and enhancing life's value. Here it is to note that Confucius lays stress on the development of Jen, the feeling in the heart. He believed in the discipline of the mind, the rule of conscience. In according with these ideas, Confucius be'ieved that the state should be a wholly co-operative enterprise. This belief was completely at variance with the theory that was then in vogue. Aristocrates were believed to be descended from devine ancestors and to rule by virtue of the authority and the powerful assistance of their ancestors. That is why "Marxists regard the teaching of Confucius as patriarchal and aristocratic and therefore tend to reject it. The part that Contfucius teaching played in making what came to be known in later days as state Confucianism is described in volume 1 in the article Chinese religion".[1] This kind of criticism is not regarded as completely true. Confucius completely ignored the aristocrates and Marxists concepts. Because Confucius is, to a large extent, responsible for the falling down of the aristocratic rule in Cnina. "The right to govern, Confucius held, depended upon the ability to make the governed happy. And this in turn depended upon the possession of virue and ability.Thus any one possessed of virtue and ability might properly govern and no one without them, had the right to power".[2] Confucius interpreted this in practical terms as meaning that the hereditary rulers should confide all administrative powers to ministers who should be selected for their ability and virtue. This does not mean that Confucius is a propounder of democracy and the government should be democratic, as "Democracy had not yet made its appearance in China and Confucius ideal of government was a paternal despotism wisely and honestly directed and administered".[3] This position he modified by the assertion that a ruler's maintainance of power should depend upon his just and upright conduct and his honest endeavour to make his government good. Though Confucius laid emphasis on despotic form of govenment and democracy had not been appeared in his time the analysis of his thought reveals that for Confucius the state is the Means and the individual is the End. He said, the virtue and the ability are the most essential qualities of the rulers and imposed moral restriction on the exerisce of his powers. The concept of the state as a Means and the individul as an End suggests the modern concept of the welfare state. In spite of this, Confucius did not distinctly show the source of the sovereign power. Perhaps he thinks that the sovereign power naturally and traditionally is vested on the superior among the family as a world wide. The location and the source of the sovereign power on the superior among the family suggests that his concept of the government as paternalistic and aristocratic.

Confucius did not intend the virtue and the ability to chance nor these depended upon birth. He believed that while individuals undoubtedly vary in their inhe-

1. Oxford Junior Encyclopedia, Vol. V Page–101.
2. Encyclopedia Britannica, Vol. 6, Page–312.
3. Encyclopedia American, Vol. 7, Page–498.

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rent virtues and abilities, these may be greatly developed by means of proper education. Therefore he laid very great stress on education. It should be designed to develop abilities and to strengthen character. For he declared, the education of the young to be the foundation of the welfare of the state. He did not advocate advance education for all, but he believed that some education must be given even to the humblest citizens for two reasons. First, since ability does not depend on birth, only a wide dissemination of education can ensure that all of the most capable will be given the opportunity to develop themselves for their own good and that of society. Second, since the state is a co-operative enterprize an enlightened citizentry is necessary for permit it to operate effectively. He believes that, the education is the foundation for the culture of human personality. Therefore, the fundamental belief of Confucius is that "Man can develop Tao, Tao does not develop man". This means Confucius laid great emphasis on individual exertion. On the basis of this idea, Confucius considered war as an evil. He believed that when war must be prosecuted this should be done vigorously and he believed that the prime necessity for success in war was an army but it must be entrirely cleared as to why it was fighting and throughly convinced of the justice of its cause.

Thus Confucius philosophy is not deep. It is thoroughly practical and terrestrial. It avoids theology and metaphysics. "No young metaphysician could admit that Confucius is a philosopher, for he says nothing about metaphysics, and less about epistemology, he is as positivistic as spencer or comet, his concern is always for morals and the state".[1] Confucianism did not provide any answer to the deepest questions of metaphysics or cravings of religion."[2] From the Christian point of view, therefore, there is nothing spiritual about the works of Confucius. His teachings have left China more materialistic and less spiritual than in any of the other great nations. While he installed morality and national and individual honesty yet more than 24 centuries of his teaching have not driven superstition and ignorance out of the land, nor improved the government, nor raised the condition of the masses of the people, nor driven illiteracy out of the nation. They have retarded the progress of democracy in people in spirit and they have increased the national spirit in a hard sdell of rules and conventions The thinking people, however, have realised deemly that his philosophy is, in many ways, unsuited to an age in which the spirit of all progressive government is expressed by the will of the people. Since the overthrow of the monarchy, candidates for public offices are no longer reqired as formerly to

1. Will Durant: The story of philosophy (1962) preface to the second edition -XXIV.
2. It gave no answer to the deepest questions of existence, it gave neither strength for the battle of life nor comfort in the hour of death. Truth and tradition in Buddhism by Reichel T. E. T. (1927), Page-9 quoted in India and China -Page-146 by S. Radha Krishnan.

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pass a rigid examination in the nine classics. As the teachings of Confucius gave their strong support and sanction to the despotic form of government which ruled China, almost uninterruptedly for more than 25 th centuries, the royal family and the nobility naturally gave it an importance that it did not intrinsically possess. They saw to it that Confucius in every city, town and community throughout the Chinese Empire and that his priests were specially honoured, so that they became the mightiest force in the directon of the life of China. However honest they may have been in the fulfilment of their great duties and obligations they have hung upon the chariot wheels of progsess".[1] Thus, the teachings of Confucius have been regarded as the standing obstacle for the progress and development of Chinese life. In spite of this, the importance and the influence of the Confucian teaching are no less significant.

The influence of his teaching is so great that "the difference between the ideas of Confucius and some aspects of what has later been called Confucianism is so great that one may be tempted to question the extent of his influence. It is the common fate to great men to have their ideas distorted by posterity. Yet if we look at the form of the Chinese government, as it existed from the Han dynasty, onward, the large outline is strikingly reminicient of the ideal of Confucius. In theory and very largely in practice, the administration was controlled by ministers and thore were selected for the most part, not for their ancestry but for their peasonal qualities, so that a man of very humble origin could and sometimes did rise to wield the paramount power over the entire Chinese Empire.

In many other ways also, the ideas of obscure teacher of Lu have exercised such a formative influence upon the culture of China and much of the Far East that Confucius must be counted one of the most influencial man in the world History.[2]

1. Encyclopedia Americana, Vol.– 7, Page–499.
2. Encyclopedia Britannaica, Vol.– 6, Page–312.

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A Dilemma - The use of Phoneme

*– Punya Rashmi Khatiwoda**

The phoneme has been introduced in the certificate level course. Almost 75/100 of us, the English teachers, who did their degree course from our own T. U. or the Indian universities were at a loss at first as to how we were to twist our tongue as the native speakers do. Anyhow we were or are teaching the phoneme. Among us, some have learnt it a little, but some, deplorable as it is, hesitate either to learn themselves or to teach to the students. The consequence of this shirking of buck by the teachers connot give the expected result. The fact is that when we have students to teach, some have correct, some, half correct, some, totally wrong sounds and they pronounce the words in a Nepali way e. g. as we never say स as ज (S. & Z.) and च as क and श (ch). Thus the problem is still existing and will exist for ever as all the English teaching teachers in all the schools in our kingdom from fourth class to higher secondary – we can say it from the primary even– can not be trained by only native speakers or highly trained specialists. Certainly those students who get a chance to be taught by them will be fortunate otherwise, the great majority of the future English teaching teachers is taught by the existing English teachers without training in the campuses.

When the real situation is like this, students from the lower level pick up the sound spoken by them, in spite of all the various efforts to be correct in it are made. Now, we all know once the habit is formed, it is very perplexing to change unless one is determimed to do so. So the question is whether, in future, it (the teaching of phoneme) is to be continued as it is or not remain. Our students in campuses are pronouncing words as they do want to. But at the same time we cannot deny that at least with this little effort also we have been aware of what is what about sound.

Of course, there were two seminars and then we ponder upon this question to try to solve it. Some of us, the teachers, are of the opinion that it need not be in compulsory course. It would be better if it is included only in the major and allied English course, because these are the students who are going to do some speciali-

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zation in the English language. Such a course would to some extent be more acceptable. Now I would like to put a question to all of us. "Does a suggestion like this lead us to our guided goal?" In a country like ours, where the flux of the tourists, from all parts of the world, is encouraged so much, do we not expect all our literates if not at least one quarter of our population and specially those who are related to the tourist business to speak in an acceptable and approved way ?

People might say that if this is the thought about the English language, then what about the other languages, when we have tourists from various countries ? As Kathmandu is expected to be a place for tourists, equal importance is to be given to all the languages and there is no need of giving importance only in English. For this, the answer is quite clear. In the Campus of International Languages men from various walks of life are learning different languages such as Chinese, German, French, Russian and Japanese. Here is the difference. There the students are not only taught by the teachers in their native tongue and also with other scientific methods, whereas for English language, we – the Nepali teachers – who have a totally different phoneme, have to teach it in a poor crowded background. In this condition, are we justified in expecting the same standard of teaching from the Nepali teachers also in their class ? But the answer can possibly be 'yes' because we – the Nepalese – have been learning it for about a century. Besides this, we have been accepting it as an international lanuage for years and years. It is perhaps hoped by the authority in T. U. that this – the teaching of English– would not be so arduous a task for us.

Though I – with my little knowledge about it – am bold enough to write about it, yet my experience shows that if we, the Nepali teachers become acquainted with the science of the English sounds, it would not be so problematic for us. The difficulty that we feel may be as such:–

1– First it is the five kinds of the English 'अ' sound of there symbol – o–ɔ 3–a–ʌ– for which we are ignorant due to the slight distinction of these back and central vowels as we do not have them in our alphabets. About the other pure vowels and dipthongs, they are somewhat similar to our "Barha Khadi" with some adding and lessing.

2 – Next for consonants, there are only few sounds to be confused e. g. the sound of s, g, ch, and k, otherwise there is not such a lot of difference with our sounds.

3 – Besides these sounds, there exists the difference between our "भ" and 'v', our 'व' and 'w' and our 'फ' and 'f'. More than these, there are some technical terms like fricative, plosive, voiced, voiceless etc. which we likewise find in our

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consonant sounds perhaps with slight differences. The other very confusing thing about the consonant sound is its silent feature. Unless it is taught or listened attentively even the literates sometimes make mistake.

4 – Another difficulty is for not having the same rule of spelling and tuning. For this, there is no other alternative except to accept the character of different languages. To be brief, to be able to teach or to learn depends on the situation. But the basic fact I feel is like this.

Next, the general conception of any language learning or teaching is also that it is to be spoken in an understandable way and it is to be written correctly at least in the basic structure of perticular languages. We are to teach not the victorian or the Elizabethan English but that English as acceptable as any other contemporary languages.

Lastly, the question is how to teach it. Do we need a native speaker to teach it? Can we – the Nepali teachers – teach it with the help of a tape recorder ? If tapes are available, will we be able to teach it well ? When we are hopeful that we would be able to teach the sounds to the Nepali students well with the help of tape recorders, why is it not then we teachers do not seem interested to learn it ourselves first? Do we the English teachers not like to do so or are we not confident of our success as we are hobituated to speak in our own way ? These are the questions for us, the English teachers, to ponder.

There are among us a few teachers with the linguistic training. It shows that in future, they would perhaps be better teachers for language teaching than we the literature teachers. Now, however, we have to think for this interim period when teachers without training are still at work and when teachers with linguistic training are not avilable in the required numbers. According to my view, for this period of time, there is only one alternative and that is to get the teachers with training to take these linguistic classes.

To sum up – this teaching of phoneme is not as a hard nut to crack as would seem at first sight. Perhaps it would be an easy and acceptable thing to all if we make a little more effort in trying to master it.

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Nepalese Politics And Political Balance

In Reletion To Foreign Policy Of Nepal

*–B. M. S. Rajbhandari**

Before king Tri–bhuvan had taken over the reign of rule in Nepal, the Ranas were the real autocratic rulers. The revolution in 2007 brought the shift of power from the Ranas to the king. So Nepal had its first demoratic taste when coalition ministry was formed with the Ranas and the members of the Nepali Congress. But this coalition could not run very long, it hardly survived for a few months. After the collapse of this coalition ministry the Nepali Congress got chance to form the ministry. But it is deplorable even to mention that the family rift and differences among leaders of the Nepali Congress brought the fall of the Congress ministry headed by M. P. Koirala. As its consequence Nepal came under the direct rule of the king assisted by the council of advisers. Various parties were formed in this period. After some months, due to the confidence of the king, M. P. Koirala again became Prime Minister and formed the coalition ministry. This ministry also could hardly run more than a few months. In the mean time king Tri-bhuvan died and king Mahendra ascended the throne. So the country'again came under the direct rule of the king.

In 1955 king Mahendra appointed T. P. Acharya, the leader of the Praja Parishad as Prime Minister to form the ministry. This ministry also lasted for only 18 months. Then after Dr. K. I. Singh was appointed as Prime Minister of his ministry too existed for a short period only. So again the counry came under the direct rule of the king. On surveying the Nepalese poltical situation from 1949 to 1955, there was no political stability, strong administartive organ and basic foreign policy. So all these ministries, transient though they were, failed to achieve their goals.

The Change: Introduction of New Political System

Sometime later some major parties formed a new democratic front to launch Satyagraha to press their demand for general election. The leaders of these parties

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organised demonstration and picketing in Kathmandu and also in other parts of Nepal. It was a poor show because of the failure of the fronts' mass mobilisation of Nepalese people. In the mean time the acts of this mischievous front created division among people and the Satyagraha failed. Yet king Mahendra called the conference of political leaders (excluding communist leaders) to know their views to hold the general election and also agreed to them to hold the election before 1959. And the Interim Council of Ministers was formed under Subarna Shamsher's chairmanship to hold the election in the given time. It succeeded in holding election in the right time. In the election the Nepali Congress got overwhelming majority and the ministry was formed by the Nepali Congress, B. P. Koirala as Prime Minister.

The Nenali Congress high-handedness in the country created havoc among the people. The people were dissatisfied and fade up with the congress rule and the king got suitable opportunity to dissolve the parliament in 1960. Thus we see that the Congress itself was responsible for the taking over of the power by the royalty. This shift of power took place when B. P. Koirala was dramatically arrested in the meeting held by Tarun Dal. There had been no resistance at all in Kathmandu and in the other parts of the country against this action. So it proved that the premature parliamentary system could not go on well in Nepal and this failure gave way to a new political era in Nepal. In this respect, king Mahendra made a statement in the Indian Council of World Affairs as follows:

"So far as Nepal is concerned, Parliamentary democracy as a form of Government is completely unkown to the people and, whatever its merits elsewhere, has no possibility of taking immediate roots in Nepal. The experiment of parliamentary democracy has been abandoned after an honest and sincere trial because it brought complications, uprooted the normal tenure of life in the country and produced chaos."[1]

Similarly King Mahendra promised to restore suitable democratic system in Nepal. The parliamentary system of Government was denounced as unsuitable to the soil and climate of Nepal. A new constitution was promulgated by the king in 1962. This 'Constitution of Nepal' as "rooted in the life of the people in general and keeping with the national genous and tradition and originating from the very base with the active cooperation of the whole people and embodying the principles of decentralisation."[2]

So its main objective is to create a democratic, just, dynamic and exploitationless society: under the principle of partylessness Panchayat System with class coordination, decentralisation and dynamic leadership of the king. In time to time

1. Speech of King Mahendra in the Indian Council of World Affairs
2. Constitution of Nepal, 1962, Preamble Para II

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amendment were brought in the constitution of Nepal according to the people's wish. The recent amendment has created the 'Go to the Village National Campaign' as constitutional organ, e. g. the supreme political authority of the Panchayat System.

Political Balance: Historical Events

Geographical setting, size, location, socio-cultural values, economic development, historical background and world view of its leadership are the main subjects to decide the foreign policy of the country. That is why the Nepalese history has always been inclined to the expansion towards the south before the unification brought by Prithivi Narayan Shah in 1769. So the unification of Nepal changed the course of Nepalese foreign policy because of the powerful British empire in north India. Prithivi Narayan Shah had understood the peculiar geographical position of Nepal as a country sandwiched between two giants– India and China. His "Divyopdesh" in Nepal's delicate situation has now been a part of Nepal's traditions of diplomacy. In his deliverance he said,

"This kingdom of ours is like a Tarul (yam) between two stones. Great friendship should be maintained with the Chinese Emperor. Friendship should be maintained with the emperor of the southern sea.........Do not be engaged in an offensive attack; fighting should be done in defensive basis."

So Nepal found security in isolation– circumstances forced it to evolve a tradition of "Balancing" its two giant neighbours– a tradition of aligning itself with the more powerful of the two and yet not alignating the weaker. The Ranas had also followed isolation policy and their friendship with the British had been as a boon to save their autocracy and the independence of the country as well. Prior to 1769 China had not played any vital role in Nepalese poltics. China's interest in Nepal started after her occupying Tibet in the eighteenth century. In this period also China's interest was in Tibet only for the security and integrity of her empire, and therefore she took only a slight interest in Nepal and other Himalayan states. But occasionally when China had to show her firm hold there-whether it exists there or not or to threaten the Tibetans she used to create a broil now and then, so that she could retain her influence on them unflinchingly. On the other hand after the collapse of the Manchu dynasty, the British influence over this Himalayan kingdoms began.

In the 19th century when Nepal had attacked Sikkim, the British India came in favour of Sikkim and restored all those territories of Sikkim captured by Nepal. From that time British followed non-interference policy in the internal balance of these kindoms in return of control of external relation and defence of these countries. After the independence of India there the power has been shifted from the

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British empire to the Indian elected Government. So for us friendly and some compromising new treaties became vital with all the Himalayan Sub-states. India revised the old treaties that had been with the British India in order to forestall if there existed any serious misunderstanding for the future between India and these Kingdoms. In 1951 India had succeeded to confederate treaty with these kingdoms as her protectorate state, Nepal is exception.

Political balance: The new pattern

The geographical position of Nepal has itself placed her in the strategic position between India and China. As she occupies a central position in the Himalays, she has become an object to be wooed by each of her neighbours against the other. The Chinese establishment in Tibet in 1951 has given a great opportunity to Nepal to restore the age old balance between South and North. But at the time of the Nepali congress rule, such policy had not been adopted for various reasons. When king Mahendra had ascended the throne the internal and external situation of Nepal saw a vast change. Therefore he decided to give up the policy of isolation and determined to adopt suitable foreign policy for the country– 'He directed Nepal's freedom in matters of foreign policy and defence vis-a-vis India without trying to change the basic terms of agreement and understanding between the two countries'. The Chinese occupation of Tibet, the claim of boundary in the Indian territory and the Indo-Chinese border conflict had changed the Indian attitude towards these Kingdoms. Keeping the country away from such controversy King Mahendra had shown great diplematic posture at the time of the sino-Indian border conflict taking neutral stand. Thus he had adopted such a great balancing feat. He observed on 10 Nov.:–

"......... China and India should expeditiously settle it through mutual negotiations. ... Nepal belongs to maintain cordial relations with all the friendly countries.... So this being a dispute between India and China, Nepal deems it most appropriate that they should resolve it through mutual understanding."[1]

It is known to all that the special relations which India maintained with Nepal through 1950 treaty faded away with the entry of China in Tibet. So Nepal has probably tried to expand her relation with China, challenging against the Indian influence by signing the boundary treaty with China, which was claimed giving the most scientific reasons by both the parties. The suspicion and controversy arose in these periods between China and Nepal on the issue of Mt. Everest question, Mustang incident and Chinese stall case, but all these controversies were settled through mutual understanding. So the territorial policy claimed by China was closed forever and suspicion and controversy has been withdrawn. These two statements delivered

1. Press interview granted to the R.S.S. representative Kath. 10 Nov. 1962.

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by the Chinese and Indian dignitaries had reaction in Nepal. the Nepalese Nationalist had strongly oppossed with unprecedented magnitude against The Nehru's statement in parliament that "an attack on Nepal would be considered an attack on India." But China had always exploited the situation to make the statement in proper time when Nepal needed it most. Chen yi, the vice Premier of China had made astatemet that China would be prepared to defend Nepal in case of an attack on her by any foreigen power. In this statement there is no such serious comment in Nepal. This thing clearly show Nepalese flexibility stand towards China and the success of Chinese dilpomacy. Yet these statements had been delivered at the similar circumstances. So Nepal laways played counter balance between these two counries. In this respect S. D. Muni writes that;

"The sharpening of differences between its two giant neighbours led Nepal to employ one of them towards the pressures exerted on it by the other. In order to bring this about the Kingdom subtly encouraged the competition between them vis-a-vis itself and, thus extracted political concessions and economic benefits from each of them. During 1959–60, Nepal ensured Indian readiness to act as a counter balance to the actual and apprehended Chinese pressures pertaining to the boundary dispute between Nepal and China. Similary during 1961–62, Nepal successfully mobilised its friendly ties with China and Pakistan to counteract Indian 'Coercion' in the field of domestic politics".[1]

The diversification of policies

In the international sphere, the king is very much conscious of the strategic interest of countries like Russia, USA, Japan and other European powers and he is trying to make the best of it. Nepal has realised the fact that dependence on neighbouring countries would not be helpful to its development. So Nepal has adopted her foreign and domestic policies to be of extensive diversification for her political and economic relations with the outside world, but her Geo-political nature and limited economic resources have played vital role of diversification policy. She has entered into diplomatic relaitons with various countries but her financial position has not made it easy to establish diplomatic representatives in all countries. She has played a good role in international politics and given a concrete shape to her non-aligned foreign policy. In this context when Nepal was elected as a member of the security council in 1968 King Mahendra generally used to define his foreign p olicy of nonalignment with equal friendship with all as it has gradually evolved and not planned.

So king Mahendra launched the diversification programme of political, economical and cultural relations with all countries. Nepal got aid from all the developed

1. The Dynamics of Foreign Policy–S. D. Muni; Nepal: An Assertive Monarchy.

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countries including super powers. Some progress in this direction has been achieved since 1860, primarily through the trade and aid–diverse programmes. The political diversifiation was achieved through the establishment of diplomatic relations with many countries of the world and an active role in the United Nations. In some limited sphere, Nepal tried to raise a question of diversified defence and security both through seeking arms assistance from the USA and the UK and by securing some aspects of its working arrangements with India on defence question.So Nepal has secured her safety by the polices of keeping balance between India and China. Nepal should be coutious to adopt its policies otherwise her position could seriously be jeopardised. In this context Rishikesh Shah has rightly remarked that;

"Nepal's success in the conducting of roreign policy depends on its ability to assess, in practical terms, what India and China regard as their minimal interest in a particular matter at a given time and on the basis of this assessment to strive for concessions and gains form all parties. However, if Nepal is tempted to over-estimate its strength and losses sight of the practical limits of its capacity to manoeuver it may encounter real danger".[1]

King Mahendra who had given the dynamic foreign policy for the independence and stability of the country gave a new political system. After coming in power King Birendra directed his foreign policy to secure peace, independence and non-alignment between India and China through broad acceptance of his proposal for having Nepal recognised as a " Zone of Peace." He advocated a policy of 'friendship with all and ill will towards none'. He emphasised his policy on keeping 'Equidistance' between India and China. In this context, the basic idea was that Nepal had an independent and separate view to both the neighbours; that its geographical position had made it a kind of buffer between the two giants India and China. Realising this fact, Nepal adopted a great blancing feat, rathar than its diversification of policy. So Nepal has launched its own independent, diversified and balanced foreign policy in Nepal.

Conclusion

The Nepalese Nationals can be divided into general groups cut of from each other by big mountains. In this respect Nepal can be divided into three regions -Himalaya, Hill and Tarai. The people of Hill region have mixed culture and are mostly from Khas and Newar tribes. The sherpas and other tribes live in a Himalayan region, the northern border of Nepal has more in common with Tibet (China). The Taraian people of Southern territory of Nepal are culturally common to the Indian neighbours rather than to the inhabitants of Himalaya and Hill region of Nepal. So in Nepal there are numerous languages and various tribes. Therefore, Nepal should adopt the balance and diverse policy in internal and external spheres.

1. R. K. Shah: Nepali Politics, Retrospect and Perspect.

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This circumstances lead Monarchy in Nepal as symbol of unity, stability and independence.

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The Problem of Identification of Real Kapilvastu

– *Shrestha S. N.**

Like the delusions of grandeur and persecution, an archaeological delusion of Kapilvastu has prevailed in some learned personalities of India. This delusion is concerned with the controversial findings of archaeological excavation at Piparahawa. Many writers, on the basis of such excavational findings, have put foward some fantastic and funny arguments to prove that Piparahawa is actually Kapilvastu of King Shuddhodan, the father of the Light of Asia. The archaeological findings are not always capable of leading to unquestionable conclusions. For example, if one finds a heap of charcoal in one corner of the ruins of a building after an excavation, he may be tempted to draw any one of the following conclusions: (1) The pasticular corner of the building suddenly caught, or was set on firet as a result of which charcoal accumulated in that corner while othere parts of the building were saved by prompt fire extinguishing action taken by the inhabitants. (ii) The presence of charcoal in only that corner of the house points to the fact that it was a storeroom where charcoal was stored for cooking.

Such conclusions can always be challenged and we may be helpless in deciding which one of the above is true. So, archaeology, or ruinology (as one may call it in joke), is mostly based on such guesswork which may be affected by fallacy. Similar is the fate with excavational findings at Piparahawa leading Dr. Balaram Srivastava and others to conclude that Piparahawa is the real Kapilvastu.

The heart and soul of such delusional conclusion are the relics, or the corporal remains, of Buddha and the earthen coins found at the excavation of Piparahawa. It is really surprising how such learned men could base their conclusion on these two types of excavational findings which are so vulnerable. The corproral remains of Buddha can be found at different places like Sarnath, Kushi Nagar, Gaya, etc., but we cannot say that all such places can be regarded as Kapilvastu by

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the rational brains of the world. So far as the earthen coins are concerned, how can one say that they are coins and coins only ? Can they not be the common weights used for weighing different things or commodities of daily life ? Here we can easily recall the common practice of the Indian as well as Nepalese villagers who still use bricks, tiles, and other earthen materials to weigh different things in their business deals. We can never think that the Buddha-period was as backward as the stone age when iron, brass, copper, and other metals were yet to be discoverd so that the earthen coins could only be the most possible coins. If they can think of the possibility of the earthen coins, why is it not possible for them to think of stone coins as more reasonable from the point of view of durability ? One can easily think that a King like Suddhodan, who was the owner of many grand chariots which involved the use of metals also, could not be a fool to understand that metals could be used instead of clay to make coins for popular regular use. We cannot say that the pre-Buddha period civilizations were also unfamiliar with the use of metals for making coins so as to bind them to make earthen coins on a large scale. So this concept of earthen coins of Buddha-period connot be so easily digested by the rational national and international brains. If one still argues that the presence of these common earthen weights (or coins ?) at Piparahawa is itself a sufficient basis for calling that place Kapilvastu, then he must be misguided.

A few decades back, Indian weights as well as coins were used in Nepal in the common market; but we don't remember anybody ever proved on that basis that Nepal is also India. Realising all these facts it is really an archaeological delusion of the Piparahawa-fans to dare to prove without going deep enough into the matter that Piparahawa is Kapilvastu of Suddhodan, the King.

Let us take some other points which our Piparahawa-fans have made use of for proving Piparahawa as Kapilavstu. They take the phonetic resemblance between 'Pippaliban' and so called 'Piparahawa'. What about the similar resemblance between the same 'Pippaliban' and 'Piparahawa' and 'Pipari', the to villages still existing in the Kapilvastu district of Nepal ? Would they like to dig deep into these two villages ? Who knows what is there under the surface of their earth ?

Next, they cite the word 'Himawantapasse' as an example from 'Majjhim Nikaya' of Buddhist literature, and compare it with 'Kukshi-gireriva' of Ashwaghosa in his 'Saudaranada' to emphasize that Kapilvastu, in these two texts, was described to be by the side of the Great Himalayas. One cannot deny this fact because Ashwaghosa has given a description of Kapilvastu in the fifth stanza (shloka) of Canto I of his 'Saudaranande' as 'parshwe himawatah shubhe.' But, can this not be more suitably applicable to 'Tilaurakot' than to 'Piparahawa ? Tilaurakot is almost at the feet of theHimal ayas whereas Piparahawa is rather farther as compared to Tilaurakot.

Similarly, Dr. Balram says that Kapilvastu was just an ordinary village at the

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time of Buddha. We all know that Kapilvastu was the capital of the kingdom of Suddhodan. It Is also well-known that capital in those days also were a bit urbanised rather than ruralised. So the ruralised image of Kapilvastu does not seem plausible. Again, he talks about the boundary of the kingdom of Suddhodan as touching that of the Mallas, and we know Mallas were actually the rulers of Nepal and not of India. The sanskrit word 'Kota' resembles the English word 'court' both phonetically as well as semantically. So 'Tilaurakot' rather than 'Piparahawa' seems to be the court of Shuddhodan. Thus, his own evidence goes against his conclusion regarding Kapilvastu.

What seems to be the most fantastic and funniest is his comparison of 'Chaliya-giri' with the Indian railway station 'Chilhia' in the Gorakhpur-Gonda loop line. Well, it is true that there is much phonetic resemblance between 'Chaliya' and Chilhia' but is also equally true that the word 'giri' in Sanskrit, Hindi, or even Nepal means a mountain and not a railway station. It is, therefore, really surprising that he should claim 'Chilhia' to be the so-called 'Chaliya-giri' when there is no mouatain or hill at 'Chilhia'. So, from his own evidence that 'Chaliyagiri' was the nearest mountain to to Kapilvastu as collected by him from the Buddhist literature, is it not more reasonable to say that 'Chaliyagiri' is probably the 'Chure–giri' orChuria-giri (i.e. the Chure Range) which is the nearest mountain range to Kapilvastu, or Tilaurakot, of today.

Accorrding to 'Mahabansh Tika', as they also say, Kapilvastu was situated at the bank of Bhagirathi which is commonly known as Ganga (or the Ganges). This proof also goes against the conclusion that 'Piparahawa' is Kapilvastu, because there is 'Ban-Ganga' by the side of Tilaurakot whereas theree is no such Ganga near Piparahawa which they themselves admit.

We know that kingdoms have always been expanding and contracting throughout human history. As the Piparahawa-fans also admit that 'Jatak' books of Buddhist literature refer to the flow of river Rohini east of Kapilvastu and that it still flows a few miles east to Piparahawa, is it not possible that during the Shakya regime Piparahawa was also a part of the kingdom of Suddhodan who had his capital at Kapilvastu. Thus, it is not irrational to think that Lumbini, Piparahawa, etc, were then under the domain of Shakyas just as the Nepalese boundary, though temporarily, before the Sugauli treaty was extended up to Darjeeling, Gorkhpur, Lucknow, etc., or as India was extended up to Burma, Pakistan, Bangladesh, etc. So, these evidences cannot be regarded to be against Tilaurakot as thought by our India friends.

Now, before concluding, a few words about Tilaurakot excavation. Our Piparahawa-fans probably have seen Tilaurakot after Devala Mitra of India excavated it, but I and others of Taulihawa have seen it when it was being excavated by Devala Mitra and then later on by the Rissho University team of Japan. Devala Mitra

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excavated only a few square feet at a place north to the Tilaura tample and west to the Tilaura tank. She could dig only a few layers of soil without going deep enough. As an eye-witness of that excavation, I found her main concentration at 'Kudan', a place at the southern adjoining part of Taulihawa where a temple and Shivalinga were found, whereas Tilaurakot, at the north of Taulihawa, which is of prime importance was lightly excavated.

So far as their reference to Devala Mitra's excavation of Tilaurakot indicates, they do not seem to have seen the latter excavation by the Japanese team. Now, some remains of the palace which is believed to belong to Shakyas as well as a stupa have been found, but, as there is no proper maintenance, these are mostly by and by being covered by thorny herbs and soil, and if this situation goes on, I think, in no time they will have to be re-excavated. Rain-water also accumulates in those archaeological pits and frogs rejoice there with all their cloudy music. Still much has to be excavated in the area of Tilaurakot. In Piparahawa, so for as my knowledge goes, no such remains of any palace have been found and I think a king like Shuddhodan cannot be expected to live in a hot at Piparahawa, because Dr. Balaram also has already admitted that it (Kapilvastu) was a village at the time of Buddha.

So far as the finding of coins and other archaeological materials from Tilaurakot is concerned, as our Indian friends have charged, may I get leave to express that still various coins, sometimes diamond and gold, ornaments also, are found on the rain-washed surface of Tilaurakot. So, unless complete excavation is done of the entire area of Tilaurakot and its neighbouring regions such as Sagarahawa, Niglihawa, Araurakot, etc., I wonder how our learned friends can make attempts to draw such hasty and unwise conclusion that Tilaurakot is not Kapilvastu. I think one should not be so crazy for recognition as to challenge the findings of the old authorities without any solid basis. So my request is first excavate and invtesigate Tilaurakot fully, then only one can draw conclusion whether it is Kapilvastu or not. But, unless this is done and proved otherewise, I think no rational archaeologist will ever try to challenge the established belief of our time regarding the identification of Kapilvastu.

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